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EASTERN BAPTIST THEOLOGICAL SEMINARY



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Published by the
EASTERN BAPTIST THEOLOGICAL SEMINARY
AUSTEN KENNEDY DE BLOIS, Editor

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CHRISTIAN REVIEW

Editorial Notes

IN THIS anniversary year, the centenary of the birth of Charles Haddon Spurgeon, "the greatest preacher since Paul the Apostle," we are glad to publish a vivid account of the man and his preaching, by Dr. W. J. Swaffield, who sat under his ministry many years ago. Dr. Swaffield's eloquent description brings this mighty man of God very near to us.

* * *

TWO OF THE articles in this issue should have some historical value to the Baptists of the North, that by Dr. W. H. Bowler, the beloved and honored executive secretary of the Board of Missionary Coöperation, and that on Chicago Baptists and their Hundred Years. Of all the denominations the Methodists are most careful in the preservation of records, incidents and developments, in connection with their historic evolution. It behooves the rest of us to be more faithful. The article by Dr. Bowler was given, in substance, as the principal address at the twenty-fifth anniversary of the Idaho State Convention. It is a vital and impressive statement, and it so captured the imagination of the audience at the time of its delivery that the Editor, who was present on that occasion, besought its author to allow its publication, in order that the larger public, embraced in the constituency of THE CHRISTIAN REVIEW, might have the opportunity of following the thrilling story.

* * *

FOR THE veterans who were wounded in the war, and who have suffered disabilities through such participation in our brief military campaign, there should be nothing but warm

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and appreciative sympathy. Abundant provision should be made for their needs, as for the widows and dependents of those who lost their lives. But in the matter of those who emerged from the war uninjured and able-bodied certain facts should be kept in mind.

* * *

OUR SOLDIERS were not volunteers, as were those of England. They were drafted and obliged to serve. As a result of this compulsory drafting millions of men were enlisted, the majority of whom never saw a battle. A million of them never even crossed the ocean. The number of our casualties was exceedingly small compared with those of the other Allied nations. Yet we have already voted them pensions and bonuses vastly in excess of the amounts expended by other countries on their exsoldiers, who fought for four long years. Besides all this the Legion lobby has been urging its unreasonable claims for more and more money at a time when the United States has been passing through a period of unprecedented financial and economic distress. They deserve the stout condemnation of every right-thinking citizen.

* * *

THE WIDESPREAD attack upon the American Legion lobby at Washington is worth noticing. As a matter of fact there are two powerful lobbies, that of the veterans of the World War and that of the veterans of the Spanish-American War. The courageous stand taken by Dr. W. Russell Bowie, rector of Grace Episcopal Church, New York City, is especially notable. It has been heartily endorsed in a Statement issued by 51 of the most prominent leaders of the Protestant and Jewish faiths in America. This Statement indicts the Legion lobby as a "sinister and deadly cancer upon the body of American life." It goes on to declare that the overriding of a veto of "a President standing for the interests of the whole nation" gave full justification for Dr. Bowie's terrific arraignment of the lobby, and calls for "a congressional investigation of the activities of the Legion to-day."

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WE MAY be sure that there will be no such investigation. Our present-day samples of Washington congressional politicians do not constitute a wholesome exhibit. They seem quite ready to betray their President if their own interests are threatened. They fear the influence of the lobby in next November's election. In their blindness they ignore the fact that many high-minded members of the Legion utterly condemn the vicious tactics of the Legion lobby.

* * *

LADY ASTOR is by birth an American. She has a mind of her own, and the ability and bravery to express her convictions in clear and forcible language. Quite recently she caused an uproar in the House of Commons, of which she is a member, by suggesting that the drink trade endeavors by bribery to affect the course of parliamentary legislation. She referred to the matter again, in a speech in Bermondsey, and said she had evidence that definite attempts at bribery had been made, and continued by asserting that "the political influence of the drink trade is as dangerous an evil as drink itself. I have attacked the influence with all my strength, and I shall continue to do so."

* * *

AN OUTSTANDING British journal, in giving a full account of Lady Astor's attitude, adds: "Very few people who have considered the question are inclined to doubt that the drink trade, by one means or another, exercises a disproportionate influence in political affairs, and that authority is far too tender concerning the drink traffic. Lady Astor has supported the temperance cause unflinchingly, in face of the animosity which that cause seems invariably to stir among those present at the debates in the Commons." Would that the world were full of Lady Astors! But her type of pure and exalted womanhood is not common nor popular amongst the degenerate and easy-going people of our day.

* * *

THE QUESTIONNAIRE that has been circulated among the Protestant ministers of Chicago by Professor George H.

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Betts of Northwestern University, seems to reveal an advance on the part of radicalism in various denominations. It shows that Congregationalists and Episcopalians are foremost in this advance—or is it retrogression?—and that Baptists and Lutherans are most loyal to the eternal and ever-living principles of Christianity. The replies to the questions are worthy of careful study. For instance, in reply to the question, "Did Jesus make the world?" sixty per cent of the Episcopal clergymen asserted that He did not, while 84 of the Lutheran leaders affirmed that He did. Concerning the existence of the devil, all of the Lutherans asserted that such a creature did exist, while 44 per cent of the Congregationalists, 45 per cent of the Episcopalians, 70 per cent of the Methodists, 59 per cent of the Presbyterians, and 24 per cent of the Baptists declared the devil non-existent.

* * *

As to the reality of Heaven all of the Lutherans expressed certainty, and gravest doubt was indicated by the Congregationalists. Twenty-six per cent of the Episcopalians, 35 per cent of the Methodists, 28 per cent of the Presbyterians and 22 per cent of the Baptists agreed with the Congregationalists. As to belief in hell the Congregationalists and Episcopalians were practically unanimous in denials. These denominations also agreed in disbelief in a day of judgment, as also in their denial that "everything the Bible tells about really happened in the way it is told." In the midst of all sorts of diversities of opinion it is well to observe that there was an almost complete unanimity on the assertion that "people who belong to our church are no better Christians than those who belong to another."

* * *

WHETHER THIS survey of the beliefs of Chicago ministers would hold good throughous the country is an open question. It is quite certain, however, that the ease and comfortableness of denial of all unpleasant facts is startlingly prevalent. It has been said that "the Methodist leaders and preachers are more radical than those of any other

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denomination." This is an amazing change of front, for the Methodists have been regarded in the past as the most evangelical and true-hearted. But the blight of latitudinarianism is over us all. It is so very easy to float with the current. It requires a stout heart and a manly mind to be loyal to revealed truth.

* * *

HOW TIMES differ, and how the changing times cause reasons for alarm. We have been reading a lengthy article, written in 1907, in which the astonishing decrease in the number of students for the ministry is deplored; and communications from some seven or eight theological seminaries are published, indicating the reason for this unparalleled "slump." The recent work in four volumes, issued by the Commission which has been investigating the matter, tells us that there are 40,000 unemployed ministers in the United States, and advises a strict supervision of all candidates, and a drastic restriction of the number of theological students who are in line for ordination and service. There are far too many ministers to-day. Undoubtedly there is need for restriction. The times have indeed changed; the demands upon the ministry have become more crucially insistent; the needs are immense; the work of the ministry calls for a deeper consecration, a broader knowledge, a faithful following of the highest and most Christly ideals, a many-sided equipment for the greatest work in the world. We may not need ministers; we have too many now; but we greatly need more wise and able and efficient ministers. The need is imperative.

* * *

THIS IS the centenary of the death of William Carey. He was a very small man, physically, but he had an intellect that swept the earth and encompassed the heavens. We have visited his birthplace. We have stood in the pulpit in which he preached, as a lowly English country pastor, and incidentally, a cobbler. We have talked with a man whose grandfather befriended him, and out of his wealth contributed to his support. We have been a guest for two

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days in the very house in Kettering, England, in which the call for world-evangelization was answered, and in which the first Missionary Society of modern times was organized. We have seen Carey's grave in the cemetery at Serampore, India. We have also seen the double row of books, folios and quartos, in the library of the College which he founded, containing the translation of the Bible, or of parts thereof, made by him, in 36 of the languages and dialects of India. William Carey was a genius, one of the few great geniuses whom the world has known.

* * *

A FEW WEEKS after he published his Bengalese New Testament he was chosen as professor of Bengali and other Oriental languages, at Fort William College in Calcutta. The salary was \$7,500, a large amount in those days. For nearly 40 years, and until his death in 1834, he continued this honorable service, and every penny of his salary was turned over to the Mission fund. Three times a week he went down to Calcutta to transact his professorial duties. More than this. After his lectures were over he conversed with his students, splendid young men from the noblest ranks of English life, regularly appointed officials of the civil and military service of Great Britain, with regard to their personal relationship with Jesus Christ. Many of them were converted, and carried to their important stations in various parts of India their new-found faith in the Savior. In the evenings of the days spent in Calcutta he went down into the slums of the city, and preached to Indians, and to the waifs and strays of all nations and peoples, "the unsearchable riches of Christ."

* * *

THE PROPHET Ezekiel tells us that in the course of his experience, he came to the children of captivity, and sat where they sat, "overwhelmed among them, for seven days." So it was with Charles Dickens. Because of the publication of his Bible for children, now for the first time given to the world, new interest in the life of the famous novelist has been awakened. He was one of the greatest interpreters

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of the sorrows of the poor that the world has ever known. He was himself a dweller, not too long but long enough, in the shadows. The happy child of Rochester had to exchange his dreams in the green leaves of Kent for the realities of the dark alleys of East London, the tedious company of the subterranean cellar of Lower Thames Street, and the unnameable degradations of the Marshalsea. He was justifiably bitter, even against his mother, for leaving him alone and helpless.

* * *

"*THERE WAS* nothing in those days except my dreams," he said to Foster, "*to keep me from growing up into a little vagabond of the streets.*" Nothing except his dreams! But how glorious a safeguard were those airy dreams! He came to see that the bitter experience was the most precious thing in his life. It gave him a keen insight into the condition of the poor. This, lit up by his extraordinary humor and pathos, became his dearest possession. "*He sat where the poor sat.*" We have recently been reading the elaborate biography of Dickens by his friend Foster; and we realize his infinite superiority to such pitiful modern novelists as Sinclair Lewis and Robert W. Chambers, and other penny-a-liners of their ilk. Their shallowness exalts his greatness.

* * *

IN CONSIDERING the loose views and utter indifference to the higher values of life which characterize so many of our modern writers of fiction, and in face of their trivial degeneracies, it is stimulating to recall the earnest words of Charles Dickens, written to his son, Henry, afterwards Sir Henry, who died a few weeks ago, when he had just entered Cambridge University: "*As your brothers have gone away one by one, I have written to each of them what I am now going to write to you.* You know you have never been hampered with religious forms of restraint, and that with mere unmeaning forms I have no sympathy. *But I most strongly and affectionately impress upon you the priceless value of the New Testament and the study of that book as the one unfailing guide in life.* Deeply respecting it, and

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bowing down before the character of our Savior, as separated from the vain constructions and inventions of man, you cannot go very wrong and will always preserve at heart a true spirit of veneration and humility."

* * *

IT IS IMPERATIVE that the Church of to-day should train its youth in religious principles and in worship of One who is a God both of righteousness and of love. It is equally imperative that it should prepare its youth for a type of citizenship that shall not shun the needs of the laboring classes, that shall be open-eyed and profoundly sympathetic with the needs of the common people, as our Saviour was, for they "heard Him gladly," and that shall be strong enough to destroy the machinations of evil men and the pleadings of greedy politicians. To its youth the Church must look with desire and faith. All hope for the redemption of city and nation rests in the valor of Christian youth.

* * *

"THE GLORY of young men is their strength" says the Old Testament, and the New Testament nobly echoes this declaration: "I write unto you, young men, because ye are strong." The apostle to the Gentiles indicates the source and possibilities of this strength when he writes: "Let no man despise thy youth; but be thou an example of the believers in speech, behavior, love, faith, purity." The prophet Zechariah tells us of a conversation of an angel with a youth, and we may be sure that in telling of God's care over the Holy City and the blessings of the future, the angel spoke to youth because to youth rather than to stodgy middle life or to trembling old age, belongs of right that City of the future, and all the blessings of its redemption.

* * *

THE NARRATIVE proceeds thus: "The angel went forth, and another angel went out to meet him and said unto him: Run, speak to the young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein..... Sing and rejoice! for....many na-

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tions shall be joined to the Lord in that day, and shall be my people; and I will dwell in the midst of thee, and thou shalt know that the Lord of Hosts hath sent me unto thee."

* * *

THUS THE Word of God trusts the strength of youth in the building of the City and State of tomorrow. So must the Church in these days. If the hope of the salvation of our riotous and sinful cities lies in the consecrated efforts of Christian youth, let the Church listen for the voice of the Angel, and interpret that voice, addressed now as in the ancient days, to the vigorous mind and eager heart of youth.

* * *

MANY MEN of genius have dreamed of the Ideal City, and have sung its praises, as More in his Utopia, Johnson in his Rasselas, Campanelli in his City of the Sun, Bellamy in his Looking Backward, and Wells in his Men as Gods. But there is also a Biblical description of the Ideal State or City, very brief but very beautiful, and one of its characteristics is that it gets the value of youth in the very forefront of the vision. This is the message, which is also a prayer: "That our sons may be as plants grown up in their youth; that our daughters may be as corner stones polished after the similitude of a palace; that our garners may be full, affording all manner of store; that our sheep may bring forth thousands and tens of thousands in our streets; that our oxen may be strong to labor; that there be no breaking in nor going out; that there be no complaining in our streets. Happy is that people that is in such a case; yea, happy is that people whose God is the Lord."

* * *

SO NOW, as of old, wisdom declares that the basic element in a renewed and noble civilization is the glory and strength of devoted young men and young women. Let us allow God to have His way. Let us deliver His gracious and commanding message. Through its youth the Church may build cities of righteousness and temples of truth.

Missionary Pioneering in Idaho

By W. H. BOWLER, D.D.

IT WAS a memorable day in my young life when I found myself in possession of a commission from the American Baptist Home Mission Society, appointing me as one of its missionaries. The territory in which I was to serve was defined in general terms as Central Idaho. The mining town of Bellevue, with a population of 1,200, was selected as a headquarters base and center of operations. There was in Bellevue a small Baptist church, having some forty or fifty members, whose service was to be part of my missionary responsibility.

Upon arrival at Bellevue I surveyed my field, discovering that it consisted of genuine pioneer territory and that the opportunities and needs which were apparent would require me to reach out in all directions an average distance of 100 miles. This enabled me to visualize my field as the territory within a circle 200 miles in diameter, with Bellevue at the center. Within this circle were numerous mining camps, sheep camps, cattle ranches, and farming communities, in which no kind of religious service had ever been held. In fact, at the time when my work began religious activities were carried on in only five or six communities within the 200-mile circle. Here was a real missionary field. How I tingled with the desire to enter these outside fields in order to bring them religious privileges.

The general boundary of my new field having been tentatively settled, my next move was to make plans for touring the field and visiting its scores of settlements. Here I was confronted with a practical problem. The circle was penetrated by only one branch line of railroad, which was entirely useless from the point of view of my requirements. Yet I must travel thousands of miles every year in order to cover the field. There was only one thing to do. I provided myself with team and buggy for summer travel and

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team and sleigh for winter travel. Over a period of years I drove my teams on an average 8,000 miles a year and within three years' time drove enough miles to circle the globe. There were times when even the team and vehicle could not be used and occasionally I traveled on horseback, on snowshoes, or on foot. In those days the roads were new and rough and there were no bridges over the streams. Because of the uncertainty of reaching an expected destination, I practically always carried with me a light camping outfit so as to care for myself in case of emergency. I spent many a night in some lonely spot miles from any habitation.

In launching my work I followed the New Testament order, "beginning at Jerusalem" and then reaching out and out to more distant regions. I arranged regular preaching appointments at Bellevue, and in the intervals began to visit the near-by settlements. The first outstation to be established was seven miles from Bellevue, the round trip being made by walking the entire distance on the crusted snow, which was three feet deep on the level. Then settlements further away were occupied, one after another.

As the work developed, circuits were organized out of groups of settlements and my trips were so arranged that each of these circuits was covered in turn. In most of the places Sunday schools were organized, but in the larger and more prominent communities churches were organized and buildings erected.

At the beginning Bellevue had the only Baptist church within the 200-mile circle. In the western part of Idaho there were nine churches, the nearest being 150 miles from Bellevue. In the eastern section of the state were three churches, the nearest being also 150 miles away. The nine churches to the west constituted one association and the three churches to the east, together with Bellevue, constituted another. This meant that delegates from Bellevue attending an association meeting had to travel 300 miles or more on the round trip.

Well do I remember the journey of Bellevue delegates to the first association meeting we attended. It was held at

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a church 200 miles away and was scheduled to begin on a Friday morning. Four of us decided to make the trip in a spring wagon. We calculated it would require four days for the going trip, necessitating our departure from Bellevue early Monday morning. It happened that I had an important engagement on Sunday evening in a settlement thirty-five miles from Bellevue in the opposite direction from the meeting place of the association. In order to join the delegates on Monday morning, therefore, it became necessary for me to start back to Bellevue at the close of the Sunday night meeting and to drive all night, but I was on hand to start with them for the association. The country through which we were to travel was very sparsely settled, the distance between houses being sometimes from twenty-five to forty miles, so we took a camping outfit and our beds with us. We cooked all our meals over camp fires and slept on the ground every night. On account of a storm we lost time and in order to arrive for the beginning of the meeting had to drive almost all night on the last stage of our journey.

I suppose it may be almost inconceivable to many who read this account that it should be necessary for delegates from a Baptist church to take such a long journey in order to attend an association meeting, and it may be equally inconceivable to others that a group of delegates should be willing to make such an effort. But it was a happy delegation that made this long trip, and its members were all agreed that the meeting was well worth the effort which their attendance had cost. One great thing resulted from it; the next annual meeting of the association was captured for Bellevue. This meant that the delegates from the other three churches had expressed their willingness to travel as far to attend the next association meeting as the delegates from one church had traveled to join them that year.

The year following the association meeting just described was marked with fruitful results on this new mission field. Several revival meetings were held, bringing marked spiritual awakenings, and before the year expired five new churches had been organized within the circle. When the

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time came for the association to meet with the Bellevue church, five new churches were ready to apply for membership. The association at Bellevue opened with four churches in its membership and closed with nine. This was looked upon as a great achievement by these pioneer Baptists and it is difficult to imagine the enthusiasm which it evoked at this memorable meeting.

These churches had not been organized out of groups of people who were leaving other churches for sufficient cause. They were organized with members who had recently been converted and had for the first time professed faith in Jesus Christ. Almost every member of every church had recently been baptized upon profession of faith. The membership of these churches represented entirely new gains for the Kingdom of God.

In carrying on the work which had resulted in the organization of these new churches I had preached to many people who had never before attended a religious service. I had preached to many others who had not been in a religious service since leaving their eastern homes many years or perhaps decades ago. The coming of the missionary to some of these settlements awakened an interest that could hardly be understood unless it were witnessed. The people generally were very responsive. Practically the entire community would attend the public service when the opportunity was afforded.

About this time an era of considerable prosperity came to Central Idaho as the result of the opening of several government irrigation projects. New settlements sprang up very rapidly. These developments made new demands upon the time and energy of the missionary. It therefore became necessary to find pastors for the churches which were being established and one by one additional workers were brought into the field to serve the various groups. The development of new communities afforded further opportunities for the establishment of churches. New churches multiplied so rapidly that it became necessary to divide the association, and so it came to pass that in the circle with

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Bellevue at the center, which had once had only a single Baptist church, there was now an association in Central Idaho with fifteen churches in its membership. Meantime my field had been enlarged and the Home Mission Society had asked me to serve the entire state as missionary-at-large. The thirteen churches which I had found in Idaho on my arrival had grown to fifty.

My denomination has given me many coveted responsibilities and has afforded me many experiences which have meant much to me, but no period of my ministry has been richer in experience than the years that were spent in pioneer missionary work in that 200-mile circuit.

Body versus Brains

A small body may hold a big brain. Isaac Watts and John Wesley were once called "the two smallest men in England"; but Watts sang to the hearts of whole continents of people and Wesley transformed a nation. Napoleon was "the little Corporal"; the immense size of the man was above his eyebrows. Dollfus the drastic Premier of Austria, has been spoken of recently as "the midget Dictator." He is only forty-two years of age and four feet ten and a half inches tall; but he has been wielding the "big stick" with a vengeance, and successfully resisting the big-bodied Nazi invasion.

The Origin of Religion—By Evolution or by Revelation

BY PROFESSOR SAMUEL M. ZWEMER, D.D.

IN THE sixteenth edition of a popular account of the great religions of mankind, Lewis Browne relates in the prologue how it all began:

"In the beginning there was fear; and fear was in the heart of man; and fear controlled man. At every turn it whelmed over him, leaving him no moment of ease. With the wild soughing of the wind it swept through him; with the crashing of the thunder and the growling of lurking beasts. All the days of man were gray with fear, because all his universe seemed charged with danger. . . . And he, poor gibbering half-ape nursing his wound in some draughty cave, could only tremble with fear."¹

The evolutionary hypothesis seems to have the right of way not only in such popular works by non-Christians but with Christian writers as well. We quote from two recent works on the study of the history of religion: "There was a belief once that religion began with a full knowledge of one true God and that thereafter through human fault and disobedience the light of the first splendid vision was clouded or lost. But this is not the story told by the assembled records. The story of religion is not a recessional. The worship of sticks and stones is not religion fallen into the dark; it is religion rising out of the dark. The procession of the gods has been an advance and not a retreat. The faiths of the dark and the dawn are not 'a sleep and a forgetting'; they are man's religious awakening and his first suppliant gesture toward the unseen. Why did he make the gesture?"² While Professor E. D. Soper in his *Religions of Mankind* puts it even more frankly:

"Christians, Jews, and Mohammedans alike assumed a

¹ "This Believing World," 16th Edition, p. 26.

² Professor G. S. Atkins, "Procession of the Gods," p. 5.

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primitive divine revelation, and that settled the whole question. They conceived that in the beginning—that means when the first man was created and placed in the Garden of Eden—God revealed to him in some manner the essential truths of religion, such as the existence of one God, the obligation to obey him, and the hope of immortality. Thus furnished, he began his career, but when sin emerged the revelation became hazy and indistinct and finally was well-nigh if not completely lost. The difficulty with this exceedingly fascinating picture is that it rests on no solid foundation of fact. The Bible makes no clear statement which would lead to this conclusion. When man began to play his part he performed religious acts and engaged at times in a religious ritual; so much is evident, but nothing is said as to origins. That man received his religious nature from God is very plausible, but that differs widely from the statement that he came into life furnished with a full set of religious ideas. The theory of evolution presents us with a very different account of early man, an account which makes belief in a more or less complete revelation incongruous.”³

According to writers of this school, the Hebrew religion itself is entirely due to a process of evolution. Yahweh was from time immemorial the tribal god of the Midianites and his abode was Mount Sinai. From the Kenite priest Jethro, Moses gained the knowledge of Yahweh. So the later covenant at Sinai is presented in the form that Israel chose Yahweh not that Yahweh chose Israel. Volcanic phenomena account for the terrors at the giving of the Law. There was an ancient pastoral feast called Passover, and it is not impossible that a form of the seventh day Sabbath was imposed. “Beyond these points it is hardly possible even to hazard a conjecture.” Later on, much later on, the prophets proclaimed a higher conception of deity as Lord of all and a universal morality.⁴ Here again we have the hypothesis of evolution applied to the documents and teach-

³ Professor E. D. Soper, “Religions of Mankind,” pp. 29-30.

⁴ W. O. E. Oesterley and Theodore Robinson—Hebrew Religion: Its Origin and Development, pp. 4-16, 22, 23, 175, etc.

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ing of the Old Testament and the argument has become familiar.

But the verdict is not unanimous. In a recent important work by Dr. Israel Rabin, entitled "Studien zur Vormosaïschen Gottesvorstellung," this orthodox Jew protests against the view that monotheism was a later development in Israel and that it was preceded by polytheism and animism. Not only Moses, he says, but the Patriarchs were already Monotheists. "The Covenant idea is as old as Abraham, and the covenant at Sinai is history, not fiction. The God of Sinai is no mere mountain-god or local Kenite god. Monotheism is not the result of an evolutionary process, it rests upon revelation and existed from the beginning of Israel's history as portrayed in Genesis; there is no bridge from polytheism to monotheism." There is no bridge from polytheism to monotheism unless it be for one-way traffic across the chasm in the other direction.

In the history of religion and in the study of the origin of the idea of God the neglected factors are coming to their own. Entirely apart from the teaching of the early chapters in Genesis and Paul's statement in the first chapter of Romans the evidence for primitive High-gods and for early monotheism in the ethnic religions can not be longer ignored. Recent scholarship on both sides of the Atlantic agrees that not evolution but innate knowledge or a revelation is the key to the origin of the idea of God, of immortality and of the rites of prayer and sacrifice.

The first modern writer to emphasize the fact that monotheistic ideas were found among primitive races and must be taken into account, was Andrew Lang in his book, *The Making of Religion*. In 1924 Redan delivered an address before the Jewish Historical Society on Monotheism among primitive peoples, in which he also rejected the evolutionary hypothesis. "Most of us," said he, "have been brought up in or influenced by the tenets of orthodox ethnology and this was largely an enthusiastic and quite uncritical attempt to apply the Darwinian theory of evolution to the facts of social experience. Many ethnologists, sociologists, and

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psychologists still persist in this endeavor. No progress will ever be achieved, however, until scholars rid themselves, once and for all, of the curious notion that everything possesses an evolutionary history; until they realize that certain ideas and certain concepts are as ultimate for man as a social being as specific physiological reactions are for him as a biological entity.”⁵

It is encouraging to note that the tide has turned and that we have, especially on the European Continent, outstanding scholars in this field who hold fast to supernaturalism and are opposed to the evolutionary hypothesis as the sole key to the history of religion. Among them we may mention the late Archbishop Söderblom of Sweden, Alfred Bertholet and Edward Lehman, Alfred Blum-Ernst, Le Roy, Albert C. Kruijt, but especially P. Wilhelm Schmidt, founder of the anthropological review *Anthropos* and Professor of Ethnology and Philology in the University of Vienna. The exhaustive work of this Roman Catholic savant on the Origin of the Idea of God, *Der Ursprung der Gottesidee*, is to be completed in eight massive volumes. In the five which have already appeared, he weighs in the balance the various theories of Lubbock, Spencer, Tylor, Andrew Lang, Frazer, and others, and finds them all wanting. The idea of God, he concludes, did not come by evolution but by revelation, and the evidence massed together, analyzed and sifted with scholarly acumen, is altogether convincing.

Anthropology and ethnology are also swinging away from the old evolutionary concept as regards primitive races. Dr. Robert H. Lowie of the American Museum of Natural History, in his recent important study on Primitive Society, says, “The time has come for eschewing the all-embracing and baseless theories of yore to settle down to sober historical research. The Africans did not pass from a Stone Age to an Age of Copper and Bronze and then to an Iron age.....they passed directly from stone tools to the manufacture of iron tools.”⁶

⁵ Andrew Lang, *The Making of Religion*.

⁶ Dr. Robert H. Lowie, “Primitive Society” (13th Edition, N. Y., pp. 436, 437).

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He concludes "that neither morphologically nor dynamically can social life be said to have progressed from a stage of savagery to a stage of enlightenment." The American public is to be congratulated that the exhaustive work of Wilhelm Schmidt has now appeared in a greatly abbreviated form, and, translated from the original German, is available as a study textbook on the History of Religion.⁷ Whatever may be the reaction of students of anthropology to a doctrine alien to the tradition still prevailing among many scholars, it will do no harm to face the arguments here presented with such force and apparently so well documented. The *London Times Literary Supplement*, in reviewing the book at considerable length, did so under the title, "Evolution or Eden." It is inevitable that Dr. Schmidt divides investigators of the history of religion into two classes—the believing and the unbelieving. By the latter he means those scholars who have themselves repudiated all faith in the supernatural, and "will talk of religion as a blind man might of colors or one totally devoid of hearing, of a beautiful musical composition."

The work before us is divided into five parts: The introduction deals with the nature, aim, and methods of comparative study of religion and the history of the subject. Part Two sketches the theories that were in vogue during the nineteenth century; namely, those that found the origin of religion in Nature-Myths, Fetishism, Manism or Ghost-Worship and Animism. Part Three deals with the twentieth century, and sketches the Pan-Babylonian theory, Totemism, Magianism and Dynamism. In every case Dr. Schmidt gives an exposition of these various theories and a refutation of them based upon more accurate data from later investigations.

In Part Four we have an account of the supreme Sky-God whose existence was posited by Andrew Lang and others. It appears that during the twentieth century there has been a progressive recognition of the primitive high God by European and American students of ethnology and

⁷ "The Origin and Growth of Religion: Facts and Theories" by W. Schmidt. Translated by H. J. Rose. The Dial Press, N. Y., 1931, pp. 297.

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religion. This protest against the evolutionary theory applies not only to the religion of primitives, but to those who find the same development in the religion of the Old Testament.

Dr. Schmidt follows the historical method, and traces the belief in a supreme God across wide areas where primitive culture prevails, for example, among the Pygmies of Africa, the Indians of North America, and certain tribes in Australia. The last chapter of this epoch-making book is entitled, "The Origin and History of the Primitive High God," in which we have the summary of the argument. "That the Supreme Being of the primitive culture is really the god of a monotheism, and that the religion which includes him is genuinely monotheistic—this is the position which is most attacked by a number of authors. To this attack we may reply that there is a sufficient number of tribes among whom the really monotheistic character of their Supreme Being is clear even to a cursory examination. This is true of the Supreme Being of most Pygmy tribes, so far as we know them; also of the Tierra del Fuegians, the primitive Bushmen, the Kurnai, Kulin and Yuin of South-east Australia, the peoples of the Arctic culture, except the Koryaks, and well-nigh all the primitives of North America."

Again, in massing the evidence for the character of this Supreme Being, he says, "The name 'father' is applied to the Supreme Being in every single area of the primitive culture when He is addressed or appealed to. It seems, therefore, that we may consider it primeval and proper to the oldest primitive culture. We find it in the form 'father' simply, also in the individual form ('my father') and the collective ('our father'). So far, this name has not been discovered among the Central African Pygmies, but it exists among the Bushmen and the Mountain Dama. It is lacking also among the Andamanese and the Philippine Negritos, but is found, although not commonly, among the Semang. Among the Samoyeds we find the formula 'my Num-father,' i. e., sky-father. In North Central California,

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the name occurs among the Pomo and the Patwin; all three forms of it are widely distributed among the Algonkins. It is also widely current among the two oldest Tierra del Fuegian tribes, the Yamanan and the Halakwulup, who use the form 'my father.' Among all the tribes of Southeast Australia it is in common use, in the form 'our father.' There it is the oldest name of all, and even the women and children know it; the oldest of the tribes, the Kurnai, have no other name for Him. There is no doubt possible that the name 'father' is intended in this connection to denote, not physiological paternity (save in cases where the figures of the Supreme Being and of the First Father have coalesced), but an attitude of the greatest reverence, of tender affection and steadfast trust on the part of man towards his god."

The evidence for these astonishing statements is abundantly given in the larger eight-volume work, to which we have already referred. In his lectures on High Gods in North America, given at Oxford last year, Dr. Schmidt gives evidence for his view that the gods of these tribes were true gods with moral attributes, and that their beliefs possess a high religious value. Incidentally he proves that this pure religious faith comes *before* fetishism, animism, ghost-worship, totemism, or magism, from one or other of which evolution theories had derived the origin of religion. The Professor claims to have made it clear by his discoveries that "progressive evolution is not the key which opens the door to a true history of humanity, and consequently of man's religion." The peoples ethnologically oldest know nothing of totemism or any similar phenomena, but emphasize in their religion the creative power of the Supreme Being. Not evolution, but deterioration, is found in the history of religion among primitive tribes and the higher cultures that followed after their migration. As Dr. Schmidt expresses it in the concluding paragraphs of his earlier volume: "Thereafter, as external civilization increased in splendor and wealth, so religion came to be expressed in forms of ever-increasing magnificence and

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opulence. Images of gods and daimones multiplied to an extent which defies all classification. Wealthy temples, shrines and groves arose; more priests and servants, more sacrifices and ceremonies were instituted. But all this cannot blind us to the fact that despite the glory and wealth of the outward form, the inner kernel of religion often disappeared and its essential strength was weakened. The results of this, both moral and social, were anything but desirable, leading to extreme degradation and even to the deification of the immoral and anti-social. The principal cause of this corruption was that the figure of the Supreme Being was sinking further and further into the background, hidden beneath the impenetrable phalanx of the thousand new gods and daimones.

"But all the while, the ancient primitive religion still continued among the few remainders of the primitive culture, preserved by fragmentary peoples driven into the most distant regions. Yet in their condition of stagnation, poverty and insignificance, even there it must necessarily have lost much of its power and greatness, so that even among such peoples it is much too late to find a true image of the faith of really primitive men."

It is of deep interest to note, also, that the question of primitive monotheism raised by Dr. Schmidt is now being carefully investigated by a number of German missionaries under the direction of Dr. Heinrich Frick, of Marburg. In *Africa*, a journal of the International Institute of African languages and cultures (July, 1931), London, Professor Dr. K. T. Preuss of the University of Berlin, has a striking article on the conceptions of a Supreme Deity among primitive peoples, and his conclusions corroborate those of Dr. Schmidt. The reader may, however, ask whether Dr. Schmidt speaks with authority in this realm of knowledge or whether he is merely voicing the old orthodoxy of the Roman Catholic Church and, in this case, of evangelical Christianity. The answer is that in all of the volumes so far issued, Dr. Schmidt makes no appeal to the Scriptures and (writing from the standpoint of anthropological sci-

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ence) gives no Scriptural references. He bases his whole argument on the data gathered by scores of observers and scholars who lived among Primitives. Father Wilhelm Schmidt is the most renowned of the group of scholars resident at St. Gabriel Scientific Institute in the suburbs of Vienna. A Westphalian, sixty-six years of age, he began to publish important studies on the South Sea languages as early as 1889. He founded *Anthropos*, the outstanding International Review of ethnology and linguistics in 1906, and was for twenty years its editor. He has written 150 books and pamphlets on scientific subjects and is an acknowledged authority in Europe and America.⁸ The only attempt I have seen to reply to his arguments in *Der Ursprung der Gottesidee* is by a Dutch scholar, Dr. J. J. Fahrenfort, of Groningen University, in his book *Het Hoogste Wezen der Primitieven*.⁹ He contends that the evidence for primitive monotheism given by Dr. Schmidt is inadequate and that his argument is based on pre-suppositions. But his thesis received a crushing reply by Dr. Schmidt in a paper published under the title, *Ein Versuch zur Rettung des Evolutionismus* (an attempt to save Evolution) in the International Archiv für Ethnographie (Band XXIX, Heft IV-VI Leiden, 1928).¹⁰

But Dr. Schmidt is not the first or only authority on primitive monotheism over against other theories for the origin of religion. Fifty years ago Dr. Francis L. Patton summed up the argument for his day (*The Origin of Theism, Presbyterian Review*, October, 1882): "It is more important to note the fact, that aside from the declarations of Scripture upon the subject, there is good reason to believe that Monotheism was the primitive religion. And it is certainly true that Polytheism, fetishism, and idolatry are corruptions of an earlier and purer faith. 'Five thousand years ago the Chinese were monotheists—not henotheists, but monotheists; and this monotheism was in danger of being corrupted, as

⁸ The Catholic World, April, 1933, gives a sketch of his work and a *Festschrift* published in his honor (Vienna, 1928) gives a list of all his publications.

⁹ J. B. Wolters, The Hague, 1927, pp. 307.

¹⁰ Dr. Fahrenfort replied in a pamphlet "Wie der Urmonotheismus am Leben erhalten wird (Haag, 1930).

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we have seen by a nature-worship on the one hand, and by a system of superstitious divination on the other.' So says Dr. Legge. And says M. Emmanuel Rouge: 'The first characteristic of the religion of ancient Egypt, is the unity of God, most energetically expressed.' Says Le Page Renouf: 'The gods of the Egyptian, as well as those of the Indian, Greek, or Teutonic mythologies, were the "powers" of nature, the "strong ones," whose might was seen and felt to be irresistible, yet so constant, unchanging, and orderly in its operations, as to leave no doubt as to the presence of an ever-living and active intelligence.' Says Professor Grimm: 'The monotheistic form appears to be the more ancient, and that out of which antiquity in its infancy formed polytheism All mythologies lead us to this conclusion.' This, too, was once the belief of Max Muller, though, as has been shown, his opinions seem to have undergone a change under the pressure of a demand that religion shall be accounted for as a product of man's five senses. 'The more we go back, the more we examine the earliest germs of any religion, the purer, I believe, we shall find the conceptions of the Deity, the nobler the purposes of each founder of a new worship.'¹¹

Stephen H. Langdon, of Oxford, comes to the same conclusion in his book on Semitic Mythology:^{11a}

"After long study of the Semitic and Sumerian sources I have become convinced that totemism and demonology have nothing to do with the origins of Sumerian or Semitic religions. The former cannot be proved at all; the latter is a secondary aspect of them. I may fail to carry conviction in concluding that, both in Sumerian and Semitic religions, monotheism preceded polytheism and belief in good and evil spirits. The evidence and reasons for this conclusion, so contrary to accepted and current views, have been set down with care and with the perception of adverse criticism. It is, I trust, the conclusion of knowledge and not of audacious preconception."

¹¹ The Presbyterian Review, October, 1882.

^{11a} Cf. The Mythology of all Races, Vol. V, Semitic, Stephen Herbert Langdon, M. A. (pp. xviii, 93). (London, 1931.)

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"The Semitic word for 'god' meant originally, 'he who is high,' a Sky-god; and here also I believe that their religion began with monotheism; they probably worshiped El, Ilāh, as their first deity, a Sky-god, corresponding to the Babylonian Anu, and the Greek Zeus. . . . In the minds of the earliest Sumerians *dingir* Enlil, *dingir* Enki, etc., really mean An-Enlil, An-Enki, etc.; that is Enlil, Enki, etc., are only aspects of the father Anu. On seals of the pictographic tablets and on painted pots of that prehistoric period, the picture of a star constantly occurs. This star sign is almost the only religious symbol in this primitive age. *These facts cannot be explained without assuming monotheism in the beginning.*"

The fact is that the evolutionary theory as an explanation of the history of religion is more and more being abandoned. It has raised more difficulties than it has explained. Professor Dr. J. Huizenga, of Utrecht University, gave an address on the history of human culture in which he actually defended this thesis: "The evolutionary theory has been a liability and not an asset in the scientific treatment of the history of civilization."¹²

The degeneration theory (that is, in Scriptural language, the fall of man) is gaining adherents among ethnologists who are not theologians. Among them is R. R. Marett, who speaks of ups and downs in the history of religion and whose recent lectures on Faith, Hope and Charity in Primitive Religion are the very opposite of proof for the evolution of the religious idea. Not only was incest a crime but monogamy was the earliest form of marriage among the most primitive tribes. Primitive man believed in immortality and, after a fashion, in a world beyond. "Neanderthal man, to whom we grudge the name of *Homo sapiens*," says Marett, "achieved a future life. There can be no question, I think, that the experts are right in attributing to him deliberate burials with due provision for a hereafter. It is even noticeable that funeral custom is already beyond its earliest stage. At La Chapelle-aux-Saints, for instance, not

¹² Quoted in Alkema and Bezemer's *Volkenkunde van Nederlandsh Indie* (Haarlem, 1927), p. 134. Cf. the entire chapter on "Degeneration" in this important work on primitive tribes.

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only is the grave neatly dug and food laid by conveniently, but a cave too small for habitation has evidently been selected for a purely sepulchral purpose. If there was a time when the dead man was simply left lying by himself within his own cave-home, or when, perhaps, the dying man was prematurely abandoned, we are well past it."

Dr. Carl Clemen also finds evidence for religion during the paleolithic period, such as belief in a future life, sacrifice, etc.,¹⁸ while in his latest book on the Fear of the Dead in Primitive Religion, Sir James G. Frazer uses these remarkable words:

"Men commonly believe that their conscious being will not end at death, but that it will be continued for an indefinite time or for ever, long after the frail corporeal envelope which lodged it for a time has mouldered in the dust. This belief in the immortality of the soul, as we call it, is by no means confined to the adherents of those great historical religions which are now professed by the most civilized nations of the world; it is held with at least equal confidence by most, if not all, of those peoples of lower culture whom we call savages or barbarians, and there is every reason to think that among them the belief is native; in other words, that it originated among them in a stage of savagery at least as low as that which they now occupy, and that it has been handed down among them from generation to generation without being materially modified by contact with races at higher levels of culture. It is therefore a mistake to suppose that the hope of immortality after death was first revealed to mankind by the founders of the great historical religions, Buddhism, Christianity and Islam; to all appearance, it was cherished by men all over the world thousands of years before Buddha, Jesus Christ and Mohammed were born."

If we have belief in immortality, faith, hope and love, knowledge of a High-god or Sky-god and conscience with its taboos and dread of judgment, how does that primitive man of ethnology psychologically differ from Adam in the Garden of Eden?

¹⁸ Urgeschichtliche Religion. Bonn, 1932.

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Professor Le Roy, after twenty years among the tribes of Africa, states that "when you have lived with primitives a long time, when you have come to be accepted as one of them, entering into their life and mentality, and are acquainted with their language, practices and beliefs, you reach the conclusion that behind what is called their naturism, animism or fetichism, everywhere there rises up real and living, though often more or less veiled, the notion of a higher God, above men, manes, spirits and all the forces of nature. Other beliefs are variable, like the ceremonies attached to them, but this one is universal and fundamental."¹⁴

Schmidt and Le Roy have found disciples. In the valuable Bibliotheque Catholique des Sciences Religieuses a volume has just appeared on Polytheism and Fetichism written by a Roman Catholic missionary in West Africa; it closes with a chapter on primitive revelation. The religion of primitive tribes in West Africa, the author says, always includes five elements, all of which are impossible to explain without accepting the fact that *God has spoken* (Heb. 1:1). These five elements are: An organized family life; a name for a supreme, unseen Power, sovereign and benevolent; a moral sense, namely of truth, justice, shame and a knowledge that there is good and evil; the idea of "soul" in every African language and the universal belief that this soul does not die with the death of the body; and, finally, communion with the unseen Supreme Power by prayer and sacrificial rites. "Devant ces considerations l'hypothese de la Revelation primitive prend bien de la vraisemblance."¹⁵ Before such considerations the hypothesis of a Primitive revelation takes on every appearance of truth.

The evolution hypothesis in religion has been overworked, and has seriously embarrassed students of religion who have grappled with the problem of sin, its universality, and the

¹⁴ Religion of the Primitives. Cf. Paul Radin, "Monotheism Among Primitive Peoples." London, 1924, pp. 65-67, and R. E. Dennett "At the Back of the Black Man's Mind." London, 1906, p. 168.

¹⁵ R. P. M. Briault—Polytheisme et Fetichisme, Paris, 1929, pp. 191-5.

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universality of its correlate, namely *conscience*, that is a sense of sin as a subjective reality. In the history of religion, and in the study of the origin of the idea of God, men may no longer neglect the early chapters of Genesis and the statement of the Apostle Paul in the first chapter of his epistle to the Romans. Revelation, and not evolution, is the key to the origin of the idea of God and of prayer and of sacrifice.

A Christian Woman Explorer

Many of the world's adventurous explorers have been earnest Christians. We think at once of such men as David Livingstone, Carveth Wells and Sir Arthur Younghusband. A few weeks ago a famous mountain climber, Miss Annie S. Peck, 81 years of age, was the guest of honor at a dinner of the Society of Women Geographers in New York City. She sat through the entire program, making no mention of the fact that she had been injured in a street accident a few days before and had three broken ribs tightly taped under her dinner dress.

Miss Peck is the only American who has ever reached the summit of Mount Huascaran in Peru, 21,812 feet high, negotiating four miles of sheer glacier expanse to reach her goal. She has conquered many other perilous peaks in various continents, and is today the most famous woman mountain climber in the world.

For 40 years Miss Peck has been a devoted member of the First Baptist Church in Boston, and has often spoken to her successive pastors of her deep interest in the church and its work.

The Minister As a Teacher

BY DR. ARTHUR THOMAS FOWLER

THE teaching function of the Christian ministry is fundamental. If a minister is not a teacher, what is he? He may be an exhorter, a lecturer, or an entertainer, but he is not a real preacher nor a trustworthy guide.

Phillips Brooks once defined preaching as "truth through personality," which evidently means the communication of truth by man to men. The object of all teaching is to bring Christ to men. It is my conviction that the greatest need of our churches at this hour is what may be called a "teaching ministry."

I am wondering if as ministers and churches today, we are not the victims of our own practices. The unrest because of uncertainty, the religious aberrations, and the theological controversies, all proclaim the lack of a teaching ministry.

The church stands for many things in the life of our people—for the relief of the poor, for kindly sympathy in trouble, for energetic activity among the young, for the missionary enterprise, and for multiform organizations at home and abroad, but it must be conceded that it is not standing out in the eyes of the people as the great witness to the truth of the Supernatural. We have an ill-informed church, often ignorant of, and groping after, fellowship with the Invisible.

How much does the average church know of the meaning of God, of sin, of repentance, of forgiveness, of prayer, and of Jesus' way of life? Of course, the secularization of home and school accounts for much of this, but in view of accumulating evidence, we should realize that our teaching of the truths of religion has been too often inadequate and ineffective.

Now, to meet this situation, and I say this guardedly, it will not be enough to improve methods in our Church

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schools, or to appoint directors of religious education alone. We must realize that to us as ministers has been entrusted the teaching function, in the making known of God's will. It is not our business to make men listen to our speculations, or to seek applause for our cleverness. It was never the genius of Christianity to make "fine preachers," but the "bringing of truth through personality," and there lies the greatest charm, and the finest opportunity for the minister whose heart is in it.

This may seem like a difficult task. I hear some one say, "a teaching ministry for me means a diminishing congregation!" But what minister worthy of the name would not rather teach the Way of Christ to a hundred people, rather than crack a joke to a thousand! Our Master was preëminently a teacher. His early followers were to "go, teach," and the early Church among other things continued "steadfastly in the Apostles' teaching." Our difficulties often lie in our faulty and dull methods of presenting the great Christian verities, in not expressing them in the thought and language of the times, and in the light of advancing knowledge, in not presenting Christianity as a living faith. To remedy these faults there must be clear and definite thinking on our part, and we must help our people to think.

Thinking for oneself has always been the glory of our Baptist heritage, and no small part of our ministry must be to make ourselves, and also our people, think. There are not a few thinking persons who stay away from church services, for the reason that, when they attend, they learn nothing. We are surfeited with "inspirational sermons," and "devotional addresses," which are often nothing more than a maximum of heat with a minimum of light. They are popular with that large class of people who are mentally sluggish, and who imagine that it is not necessary to think, but who enjoy being warmed up to do their duty.

If a minister would deliver his people from vagueness of thought about religion, and from a lack of positive convictions and ideals, if he would connect his pulpit with life, and with the highest and richest manifestations of life,

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it must be through a ministry of teaching. An easy faith is a weak faith. The value of one's teaching is based upon more than a sense of the soul's danger. It is a deliberate estimate set upon man's spiritual nature in view of its possibilities. Therefore, a man should carry on his ministry of teaching not only that men may believe it, but that they may be saved by believing it.

In view of all that I have said, the question may very well be asked—what about the content of such teaching? Speaking broadly we may say that God is not merely an idea. He is also energy. He is not merely a Vision of Eternal Beauty. He is a Person who communicates Himself by revelation and inspiration, by unveiling and in-breathing. His supreme revelation is Jesus Christ. Divine grace and truth come through a fellowship of Spirit-bearing people, and among them is the Christian minister, to whom Christ has committed Himself, and through whom He continues to do and to teach. Christ did not form a psychological research society for the discovery of the truth, nor a debating society for the discussion of the truth. He formed a society to live by His life, to work by His power, and to teach in His name. Christianity is not a philosophy to be discussed, nor a problem to be solved, but a Life to be lived and a Person to be loved.

There is much teaching about Christ, as distinct from teaching of Christ. There are many ministers always discussing Christianity as a problem, instead of regarding it as a message, and proclaiming Christ as Saviour and Lord. This alone will give the characteristic note to Christian teaching. It is supernatural. It is a gift from God. It is personal. It is the summary of an experience, the experience of a Person and a Life. It is also a revelation, the perfect revelation of God in Christ. "That which was from the beginning, that which we have heard,—declare we unto you also, that ye may have fellowship with us, yea, and our fellowship is with the Father, and with His Son Jesus Christ." In these words we have the keynote of Christian teaching, the teaching of an experience which

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includes facts, (things done), truths (things perceived), and values (judgments formed). Here is history, faith, and reflection. Your hearers may refuse to give credence to the facts, or believe the truths, or accept the values. If so they remain outside the fellowship of experience, to their loss and to ours. If they accept the witness and the teaching then will come the verification of personal experience.

The content of evangelical truth is the person of Christ. It is the characteristic of modern Christianity, and it stands related with apostolic times, because it maintains loyalty to a person instead of belief in doctrine as the essence and test of the Christian life. It stresses personal relationship with Christ, and so it makes for stability and progress. Fellowship with God through faith in Jesus Christ, and joyous submission to the power of the cross, impart that vitality which rouses other souls to action. Born of a deep spiritual experience, it expresses itself through manifold outer channels of life and love. The great truth that religion is not only subjective but also objective is a truth which shone bright and clear in the early church, but which centuries of morbid introspection and self-examination have dimmed and blurred.

In the content of his teaching the minister will not only deal with the basic principles of the soul's vital relation to God, but he will also deal with those ethical and social implications contained in such a relation. Not only will he deal with what may be called evangelical truths, but he will give attention to such great moral truths as honesty, veracity, justice, temper, friendships, the forgiveness of injuries, the improvement of time, and the right use of money, with their principles, rules, discriminations, and adaptations. Such teaching will cost much labor of thought, but it will yield a rich reward in redeemed and intelligent living.

The importance of the minister being a teacher, will be seen, I think, when we reflect that in its content Christianity is what may be called a "cultural" religion. Christianity can be taught. A man may be a Mohammedan, a Buddhist,

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or a Confucianist, by the acceptance of a creed or a set of rules, but he cannot be a Christian that way. It is a way of life. That there is an automatic change in the character springing from the depths where motives take their rise, when a man admits Christ to the lordship of his life, may be true. Paul wrote to the Thessalonians, "Concerning the love of the brethren, ye have no need that I write unto you, for ye yourselves are taught of God to love one another." It is noteworthy, however, how much he wrote about this very grace, and that all his epistles reveal his ministry of teaching.

A chief criticism of much of the earnest evangelistic preaching we hear today, which pleads with men to "come to Jesus," or to "accept Christ," is that the word "Christian" is left without any theological or ethical content. A common indictment of the modern church is that membership in it is no guarantee of an outstanding conscience on what is right. As ministers we cannot be too explicit in teaching what "life in Christ," demands. As Phillips Brooks once said: "It is good to be a Herschel who describes the sun; but it is better to be a Prometheus who brings the sun's fire to the earth."

All this leads to another suggestion, and that is the methods or elements which go to make a minister a helpful teacher. The minister who would be a teacher must give his people an interpretation of God's life with men. He must think of himself as an instructor, speaking both from his own experience and observation, telling men and women how to wait upon God.

Then there must be balance. There are two perils, or extremes, which a man in his teaching ministry must avoid—criticism and mechanism. He should not employ technical language on the one hand, or language that has been worn threadbare on the other. To read the latest book on criticism, and then pour out its contents on the congregation is not teaching, likewise a hide-bound literalism does not mean much to the average member of our congregations. I am not saying that our vocabulary is any

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better than the old one, in fact it may seem more clumsy, and have less unction, but we cannot do business in a generation, that has a different symbol of value for its current coin. We must not be either the pious medievalist, or the modern literalist. We must be modern Christians though utterly faithful to the ancient truths. It is the minister's task as a teacher to discover synonyms for the spiritual truths he wishes to impart, and to discriminate between fact and interpretation, between religion and theology, if he would lay a foundation upon which Christian life and character can rest.

There are times when we must stand for truth, but there are more times when we should avoid controversy. It is bad to teach peace when there is no peace. It is bad to cry error in cases where there is no error! Let us pray for the spirit and love of the great Teacher. The only real assurance of balance, or a guard against an unreal, fantastic, sensational, indulgent teaching about Christ is the minister's own complete conviction from his own experience, of the perfection and sufficiency of Christ, as Christ really is!

Then there is the element of picturesqueness. We should avoid heaviness of language, and have terminal facilities. Jesus was able to carry home His teaching because He used parables. They are full of religion and theology, but in pictures. He found analogies everywhere, in soil, in seed, in leaven, and in the doings of men. Everything was concrete, and packed into a simile. There was a place for solid argument, but illustration had its place and was never pressed too far. The minister as a teacher must follow Christ's method, and never was there such a wealth of illustrative material as there is today.

The Relation of Philosophy to Religion and Its Value for the Christian Minister

BY PROFESSOR DAVID LEE JAMISON, LL.B., TH.D.

IS PHILOSOPHY really related to religion? If so, what is that relationship?

When it is considered that the name philosophy is derived from the Greek word *philosophia*, which means "love of wisdom"; that the proverbially wise man declared that wisdom is the principal thing to be attained by men; and that the Founder of the world's greatest religion was called "the power of God and the wisdom of God," it becomes obvious that philosophy and religion are at the least traveling in the same direction and are related in motive if not in final objective. When it is further considered that philosophy seeks to understand the meaning of the universe as a whole and of man in particular and is searching for values and the highest value attainable by man, while the Christian religion professes to hold the key to the meaning of the universe and of human life and to open the way to the attainment of the highest values which have their ultimate source in God, true philosophy and true religion are seen to be closely related.

Religion is as old as the human race and as widespread as human habitation. Its essential is belief in and worship of a superhuman personality, commonly called "God." There is no occasion here to explain or justify religion. But the function of philosophy is not so generally understood nor is its service to humanity always appreciated. It is the purpose of this paper to present in brief the case for philosophy and show that a knowledge of philosophy will enable the Christian minister to render a more effective service to his Lord.

To philosophize, to inquire into the cause and meaning of things, is natural to man and begins in childhood. Paul-

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sen maintains that "In a certain sense every human being that rises above the dull level of animal life has a philosophy." Regarded in this broad and general sense philosophy is as old as the human race and characteristic of man wherever he is found. But philosophy as a definite study is characterized by systematic arrangement of facts and carefully reasoned conclusions.

Philosophic conclusions have at times been translated into religious beliefs and political principles that have resisted tyrannies, freed peoples and transformed civilizations. Of course there have been erring philosophers, as there have been false prophets. But men of true learning and sincere love of their fellows have handed on the torch of wisdom and understanding to their successors who have held it aloft for the enlightenment of the world. Not a few have suffered persecution and even death for their loyalty to the truth. Conspicuous among such martyrs stands Socrates, the father of Greek philosophy, who was condemned by the State to drink the deadly hemlock.

"The object matter of philosophy," says Lord Bacon, "may be distinguished as God, nature and man." Philosophy's quest has ever been for the cause of all things, the meaning of life and the highest good. This threefold quest has led the world's greatest thinkers to a belief in God. Says Dr. Tillett, "The history of philosophy reveals the fact that the most illustrious and influential philosophers of the past have been theists who have believed profoundly in the existence of a personal God."

Broadly stated, the task of philosophy is to discover truth through the process of sound reasoning, and to acquire a correct understanding of the truth so discovered with a view to its service in human life. This task has a threefold significance. In the first place, it is a search for reality, for that which Kant calls "the thing-in-itself." In the second place, it involves the disciplined use of the reasoning faculty in reaching and verifying conclusions. In the third place, it is an endeavor to ascertain the good and estimate the valuable, including the highest good and the greatest

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value; to establish principles for the guidance of conduct and the choices of life.

Philosophy is engaged in a serious effort to acquire a correct understanding of life with its implications and possibilities. As Matthew Arnold has said, it endeavors "to see life steadily and see it whole." It asks questions and seeks their correct answers. How did the universe come to be? Whence its order and laws? Has it a purpose? What is the nature of man with his endowments and powers? What is his origin and destiny? Is he free in his choices and morally responsible for his acts; or are his actions determined by external forces and inevitable fate? Is there any authoritative standard of right to which man must conform?

It will thus be seen that philosophy, far from dwelling in a realm of theory remote from human interests, is engaged in an earnest endeavor to understand man and his world and to enable him to live his life with a view to attaining the best things and the highest good. In the words of John Grier Hibben, formerly President of Princeton University: "The problems of philosophy are in fact the problems of life, the burden and mystery of existence, the origin and destiny of man, the relations which he sustains to the world of which he is a part, and the unseen universe which lies around about him."

As the philosopher looks out on the universe he is persuaded that it had its source in and is controlled by one supreme Mind. The marvelous adaptations in nature and the overwhelming evidence of design support this conclusion. The eye, with its wonderful construction and adaptation to light, can be adequately explained only as having been designed for seeing. The telescope that sweeps the vast expanse of the heavens and the microscope that reveals the minute constructions in plant life and mineral deposits disclose evidence of design and purpose. The universe, with its laws and life, its growth and development, its adaptations and adjustments, can be intelligently studied and understood only as an intelligent purpose is recognized in its construction. Such eminent scientists as Einstein,

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Eddington, Jeans and Millikan are of opinion that there is a master Mind back of and above the universe. But the highest manifestation of Mind of which we have experience is associated with personality. It is entirely reasonable therefore for us to conclude that the Mind back of and above the universe is the Mind of the infinite Personality whom we call God.

The study of philosophy leads logically to belief in God. Now belief in God is the foundation of religion. Philosophy is therefore basically related to religion. A true understanding of philosophy tends to confirm belief in God and stabilize the soul in its spiritual experiences.

Philosophy progresses by the use of reason. Religion achieves its greatest triumphs through faith. Both reason and faith are gifts of God to man for the solution of his problems. God expects men not only to exercise faith, but to use their reason as well. A faith with an anchor in reason is firm, and will not be "tossed to and fro and carried about with every wind of doctrine." Philosophy renders a great service to religion by showing the reasonableness of faith and justifying it as a legitimate function of the soul.

Certain problems are common to both philosophy and religion: (1) The problem of spiritual realities; (2) The problem of the higher values, especially spiritual values; (3) The problem of evil; (4) The problem of a personal God; (5) The problem of God's relation to the universe, and particularly to man; (6) The problem of immortality and the perfection of human personalities.

Our sordid, materialistic civilization, absorbed as it is in money-making, pleasure-seeking and power-getting, gives little time to the consideration of these great problems. Skepticism as to spiritual values is widespread. Atheism is bold and aggressive. Either civilization must be cleansed and morally strengthened by the power of God, or it will collapse by reason of its own weight and inherent weakness. It is the high privilege of philosophy to assist religion in bringing the world back to belief in God and submission to His will. To accomplish this men must be met in the con-

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ditions under which they are living. Their everyday problems, anxieties and temptations must be understood and dealt with. The eternal truths of God must be applied to temporal needs. Preaching, to be effective, must manifest a clear understanding of present-day conditions and demonstrate the Gospel's power to cure the world's ills.

Let us glance at the world today. In matters of government great changes are taking place. Not only have ancient kingdoms toppled to their ruin, but modern republics are being shaken to their foundations. The ability of the people to rule themselves is being frankly questioned or boldly denied. Dictatorships are becoming the order of the day. Russia, Italy and Germany are clear cases in point. The national government of the United States has assumed an authority and is exercising a control over its citizens that was not contemplated by the founders of the Republic, nor would have been tolerated by the people prior to March 4, 1933. This assumption of unprecedented authority in our country has met with little open opposition, but has been accorded generous applause. The question may properly be raised whether the careful balance of power among the three coördinated branches of the national government—legislative, executive and judicial—as provided in the Constitution, may not be seriously disturbed if not finally destroyed. Is "government of the people, for the people and by the people" in danger of perishing from the earth? After all, what is the ideal form of government? What is God's plan?

Consider the business world. The proverbially "hard-headed business man" has bumped his head against the stone-wall of the "depression" so often that it is sore. Many "captains of industry" have been reduced to the ranks of discouragement and despair. The "prosperity just around the corner" has failed to materialize. The prophesied new era of sympathetic understanding and cordial coöperation between capital and labor, employer and employed, has not arrived. Frank and pungent criticisms of the N.R.A. are being urged in the national Capital as this article is being

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written. Business men and laborers are alike in expressing dissatisfaction with the practical outworkings of this comprehensive plan to regulate and control the business of the country. Business concerns are fearful as to the future. Employment lags. Small incomes and savings accounts are being depleted if not exhausted and the purchasing power of the people is seriously affected. Anxiety and discouragement are widespread. If the N.R.A. and allied plans fail to bring business recovery, what is the way out of the economic "slough of despond"?

Perhaps the time has come for the re-study of the whole subject of economics in the light of Christ's teaching and God's purpose for the world. The earth is stored with an adequate supply of natural resources and produces an abundance for all life, from the humblest earthworm to the most exalted man. Surely the Creator did not intend that the wealth of the world should be controlled by a small number of men for their own benefit while great masses of humanity are thereby deprived of the necessities of life or denied its reasonable comforts. What is the legitimate function of exchange and trade? Is it not to supply the needs and desires of human beings? Should not the dominant motive of business be to render valuable service to people rather than to gain large profits for those engaged in business activities? This would not preclude the receiving of reasonable compensation for service rendered.

Is it not possible that society as a whole in its aims and ambitions is out of harmony with God's will? God so loved the world that He gave His Son to save it from moral destruction. The Son came to the earth not to be ministered unto but to minister and give His life for the salvation of the world. The spirit that pervades society is that of getting rather than giving. Self would seem to be at the center of human interest and activity. Love of neighbor is distinctly subordinated to love of self. This is evidenced in government by the grafting office-holder, the selfish lobbyist, the corrupt political boss and the special classes and interests that seek special favors and concessions. It is evidenced in

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the realm of business by the greedy executive who votes himself an excessive salary and a huge bonus, by the dishonest promoter who victimizes the purchasing public, by the voracious racketeer who preys on legitimate business. It is evidenced in the broader relationships of life by the violent gangster, the depraved kidnapper and the hardened criminal. As the horizon broadens and nations come into view the spirit of selfishness appears to be magnified. International suspicions are growing. The spirit of peace treaties is being violated. Increasing armies and navies raise the menace of devastating wars and the possible submergence of the present civilization.

These practical problems of our present-day world are problems for the philosopher who is deeply interested in the welfare of men. They are problems of more intensity for the Christian minister who is working for the salvation of men and the establishment of God's kingdom on the earth. All the problems named or suggested in this article are related to human beings, their temporal welfare and eternal destiny. They also touch the heart of God who created man and has made provision for his eternal glory. Certainly they claim the profoundest study of the minister.

For his own intellectual discipline and mental satisfaction the Christian minister needs to think these things through. He must be persuaded in his own mind that the Gospel is the power of God unto salvation for all who believe. He will consider that it was provided in the infinite wisdom of God who created man and therefore understands his nature and needs. He will consider also that the God who endowed man with reason will not violate the principles of reason in His plan of salvation. He will perceive that no human condition or relationship can arise that has not been foreseen and provided for in God's wisdom. The more thoroughly he studies the life of Jesus and the content of His teaching, the more profoundly will he be convinced that He knew what was in man and understood man's capabilities and limitations. He will understand that the gospel

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of Christ is in complete harmony with the laws of the physical universe and of the spiritual realm.

Persuaded in his own mind of the reasonableness and all-sufficiency of the Gospel, the minister will not be ashamed of it, but will glory in it. He will preach the Gospel with such evident belief of its truth and reliance on its power that doubts will be dissolved and faith awakened in the minds of his hearers. Souls will be saved and saints will be edified because the Holy Spirit will accompany the preacher's message.

In these days of disillusionment there are many seekers for the truth. Material values have crumbled. Cherished idols have proved helpless to satisfy the soul. Mistaken moral standards have failed in the stress and strain of misfortune. Men and women with minds troubled by sincere doubts as to spiritual realities are in need of sympathetic understanding and safe guidance. The Christian minister who can sit down quietly with one who has a troubled soul, and can with sympathetic understanding and sound reasoning clear away his doubts, and then with a loving heart lead him to the Christ who is the center of truth and the way to eternal life, cannot fail to exert a large and blessed influence.

Christ and Ceremonial

To repudiate all ceremonial is to harm the beauty of religious expression. Someone has said that "Dogma is to vital religion what the skeleton is to the human body," i. e., as indispensable as it is invisible. It is legitimate to carry the analogy a step further, and say that ceremonial is to religion what clothes and adornment are to the body. "A man's a man" doubtless, both unclothed and unkempt, but he cannot normally "express himself" among his fellow-men without these adjuncts. And in the same way ceremonial, "clothes," give atmosphere and expression to truths, be they the deepest and holiest, whereby men live.

Charles Haddon Spurgeon

1834-1934

BY WALTER J. SWAFFIELD, D.D.

ONE hundred years ago the world was blessed by the advent of one whose life was to be a steady march of high and noble service for God and man—one whose rare and beautiful voice for more than forty years was to sound forth, with the clearness of a silver trumpet, the glad tidings of the Gospel of the Son of God.

His name was Charles Haddon Spurgeon, born June 19, 1834, at Kelvedon, Essex, England. The Spurgeon family was of Huguenot origin. The persecution of the Huguenots which followed the Revocation of the Edict of Nantes drove several members of this family into Norfolk County and others into Essex County. It is of the Essex County group that Mr. Spurgeon came. The same spirit of religious intolerance which resulted in casting John Bunyan into Bedford jail for preaching the Gospel, resulted also in casting Mr. Spurgeon's forbears into Chelmsford prison for conscience sake. Coming of such stock it is not hard to believe that Mr. Spurgeon inherited a love for truth and religious liberty, so that with all boldness and fearlessness he proclaimed the great Evangel.

His father and grandfather were Congregational ministers. His mother, like "Monica," the mother of Augustine, and "Susannah," the mother of Wesley, prayed fervently for the conversion of her son. Young Charles, however, thought it brave to doubt and heroic to resist a mother's prayers and a father's pleadings to surrender to Jesus Christ. In speaking of this period of his life, he said, "I slipped the anchor of my faith, cut the cable of my belief, and drifted before the winds of doubt, and became a member of 'A Free Thought Club.'" But God moved in a mysterious way to bring about his conversion through the ministry of a Primitive Methodist lay preacher. Driven

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by a great snowstorm into a little church, he heard a sermon from the text, "Look unto me and be ye saved all ye ends of the earth, for I am God, and besides me there is no Saviour." The message reached his heart, and then and there he gave himself to Jesus Christ. That text gave color and direction to his life long ministry. It was after much study and prayer that he saw it to be his duty as a believer in Christ to be baptized and thus he became a Baptist. Shortly after his baptism he paid a visit to his mother and told her of his desire to preach the Gospel. This greatly cheered and rejoiced her heart, for, said she, "I have long prayed for this very thing, but oh! Charles," she continued, "I never prayed that you might become a Baptist."

He replied, "Then, mother, God has answered your prayer and, like the bountiful God that He is, He has given you more than you asked."

He united with the Baptist Church at Isleham and later became a member of the Cambridge Baptist Church, of which Robert Hall had once been pastor. It was there that he began active work in the church. At the age of 16 he received a licence to preach, and in that same year preached his first sermon in the little Baptist Church at Waterbeach. Crowds flocked to hear him. His fame spread to London, and he accepted the invitation of the deacons of the "New Park Street Church" to supply the vacant pulpit and later accepted a call to assume the full pastorate of that historic church. The building was too small to take care of the throng anxious to hear him. The great Exeter Hall and later the far greater Music Hall of the Surrey Gardens with its 7,000 seats could not meet the demand for accommodation.

To meet the growing needs of the church the Metropolitan Tabernacle was built with room for nearly 7,000 persons. There, for over 30 years, Mr. Spurgeon preached twice every Sunday and on Thursday evening. All classes of the people attended his mighty ministry, and thousands were converted and baptized through the passing years. The Tabernacle was not only a great preaching station, but

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was the center of vast activities in many directions. The membership of the church was responsible for the support of 24 city mission stations and 27 Sunday schools with over 8,000 scholars. It supported many missions in the Regions Beyond. Mr. Spurgeon founded and maintained by faith and prayer the Pastors College for the training of young men for the Christian ministry, orphanages for boys and girls left without father or mother, homes for aged pilgrims, and many other noble institutions, all of which are being carried on to this day.

For over 30 years his sermons were published week by week and many of them were translated into other tongues. His monumental commentary upon the Psalms in seven large volumes, known as *The Treasury of David* is indeed a treasure to every minister fortunate enough to possess a copy. Many other books came from his consecrated pen.

This year (1934) being the centenary of the birth of this "Prince of Preachers," it seems both natural and appropriate that the Baptists of England and America should unite in honoring his memory, and should seek to discover if possible wherein his great power lay.

It fell to my lot as a theological student in London to attend with many others, three great services on Thursday of each week for many months. At 12 o'clock Dr. Joseph Parker preached in the City Temple, and gladly welcomed the attendance of ministers and students to a conference at the close of that noonday service. At 4 o'clock Canon Lidden preached in St. Paul's Cathedral and at 7 Mr. Spurgeon preached in the Metropolitan Tabernacle to very large audiences.

Those were full days, but never to be forgotten in the life of a man fortunate enough to enjoy them. There was, of course, a vast difference in those three services, and in the manner and method of those three great preachers. Impressions then made have continued to this day. It is of the Tabernacle preacher that I now speak.

Listening to the preaching and praying of Mr. Spurgeon, one was made to feel that "God was an awful reality to him."

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He preached and prayed as though he could say with the prophet Elijah, "The Lord God before whom I stand." He lived before God, he spoke in God's behalf, he spoke as though God filled the whole of his spiritual horizon.

Jesus Christ was his one and only Master. He worshipped Him. He adored Him. He loved Him supremely. He magnified Him. This was one of the secrets of his power in preaching and praying. The question concerning the relative value of sermon or prayer was often asked. There was an awful daring in his preaching and praying. Speaking to a group of students, he closed by saying, "Brethren, dare a great deal in both preaching and praying." He certainly did!

The magnificence of his faith matched the magnificence of his prayers. He was not troubled with doubt, but was ready at all times to stake everything upon his God. Yet in it all he was humble before God, and before his fellow men. He preached as though he were intensely jealous for the Lord his God and for the Gospel of His Son. To him, there was no sword like the sword of God's holy and revealed Word, and no power like the power of the Holy Spirit for life and service. As you listened to him preaching, you felt that he had unbounded faith in the Holy Scriptures. The soul of Mr. Spurgeon's life and preaching was his Biblical faith, the axis of his ministry was evangelical faith. He built his spiritual observatory on the "Hill called Calvary" and made his observations from thence.

With Martin Luther he believed that man could be justified by faith alone and with Wesley that whosoever would might take of the water of life freely. Being a man of the people he spoke the language of the people. His command of English was really majestic, and gave evidence of extended reading in every realm of worthwhile literature. His matchless voice caused his words of life and truth to float as on a placid stream whole argosies of good cheer and eternal hope. And when set to the task of giving his Lord the preëminence as Creator, Saviour, Lord and Judge, he simply carried his hearers away from earthly things and

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made them feel that they were sitting together with him in the heavenly places in Christ Jesus.

No one could listen to such preaching as we listened to it on those Thursday evenings of the long ago without feeling the full force of his sincerity and that the burden of deathless souls lay heavily upon him.

There was one thing Mr. Spurgeon constantly insisted upon in speaking to a group of ministers and students for the ministry, and that was the need of sounding forth the positive note in preaching and teaching, and his great ministry was an illustration of its place and power. His faith lived, moved, and had its being in the high sphere of sacred and revealed religion. His pulpit was to him a throne of power and not a chair of Christian Apologetics. He felt that he was a prophet from God to men, burdened with a message that man should heed—a message concerning the supremacy of the human soul, the reality of the unseen, the glory of God as revealed in the Gospel of His Son, a message concerning the revelation that God has uttered in the great Evangel, the Deity of Christ, the Sonship of Christ to the Eternal Father in a sense which can be asserted of no other man, the redemptive Sacrifice upon the cross that delivers the human soul from the guilt, power, and condemnation of sin and endows the believing soul with “life that shall endless be”; a message concerning the regenerating power and work of the Holy Spirit enabling the reborn to do justly, love mercy, and walk humbly before God; a message concerning the life to come with its eternal blessedness for the righteous, and the eternal separation of the impenitent from God and from the glory of His power.

He insisted that preachers be positive upon the radiant and vital facts of the Christian faith. Such was the teaching and preaching of Charles Haddon Spurgeon, and in this unwavering loyalty to the Christian Message is to be found the secret energy of his matchless ministry. He loved Jesus supremely. He exalted Him above all others, and rejoiced that he was counted worthy to see of the partial fruitage of his Christlike ministry. Nearly 15,000 souls were gathered into the membership of the Church during

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his ministry. The great work still goes on, and in all parts of the world there are those who will rise up and call him blessed.

The Heart of a Pastor

The infelicities and commercial aspects of the pastoral relationship are so frequently dwelt upon in the public prints, and *ministers* themselves so inadvertently expose its seamy side, that it is wholesome to remember that scattered over the land are thousands of self-denying ministers who are glad to put up with narrow circumstances, with want of appreciation and of choice companionship, for the sake of ministering to the spiritual welfare of their congregations and of the community. Next to a mother's affection for her children and her devotion to their highest good there is no devotion more deep and sincere than that of a true pastor for his flock. Paul could write to the Philippians, "God is my witness, how I long after you all in the tender mercies of Christ Jesus."

If the members of our congregations could read their pastors' hearts we are persuaded that they would be amazed at the desire for their spiritual welfare that they would discern there. More than this, they would be astounded at their own misunderstanding of the real motives of the great majority of our ministers. Nothing could so absolutely dispel the ungracious and captious criticism, and the uncharitable construction put on the best intentioned acts, as such a glimpse. Instead of making the minister look small and mean those qualities would be transferred to his critics; and it would be clear that many a good man today is suffering misunderstanding and reproach in the cause of Christ.

We know something of the inner life of our pastors. We know what good, true, self-sacrificing men of God they are; we know how deeply they enter into the prayer of Paul for the Philippians. Let our church members without solicitation strive to coöperate with this noble desire of their ministers, and they will be surprised how the whole life of their congregations responds as the earth itself at this season responds to the genial influences of sun and rain.

An Evangelist's Heart-to-Heart Talk*

"THE GOSPEL MESSAGE: IT 'WORKS'!"

BY GIPSY SMITH

MAY I answer a question that has been put to me hundreds of times lately: "Do you see any change—any real change—in the power of evangelism? Is it more difficult than it used to be?" And do you know what my answer is? "No!"

I have been preaching for fifty-six years. I spent last year in my own country. I dare not let go my grip there. It is so beautiful, and I stand in such close fellowship with my brethren there that I feel it imperative that I keep in touch with them. And last year, in my own country, where I have been most and have preached most and am loved most, I saw the biggest crowds and the greatest results that I have ever known. That does not look as though the old Gospel is played out, or the methods of the evangelist worn out.

I want you young students to know that your message works. Do not be lazy. Work, work as though everything depended on you; then lean on God as though everything depended on God. You will find the same results as in apostolic times. God is the same. Jesus is the same. The Holy Spirit is the same. The needs of humanity are the same.

There is only one thing that will meet these needs. Sin must be dealt with as God always deals with sin. There is no use in listening to anybody talk about sin as a psychological neurosis. There is only one remedy—the Cross. You will see things done that the early fathers saw. Your program is mapped out for you. There is no need for me to stand here and tell you that. Study to show yourselves approved before God.

* From an address to students, delivered in the Chapel of the Eastern Baptist Theological Seminary, February 7, 1934, and stenographically reported.

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I spent a Sunday in my own church—I am always there twice on Sunday when I am at home. My minister knows I will be there. When it comes to singing, he says I am a whole choir. When it comes to listening I am a whole congregation. I believe preachers are good listeners. I said before I went there the last time, “I want a whole week end of preaching in my own church.” I was well known in that city. I used to sell clothes pins there; I was in the lumber business! There were women there who bought clothes pins of me when I was a gipsy boy. The whole city seemed to want to come. I have lived there. They know me. I am a citizen in my own town. And a hundred and fifty people sought Christ that week end.

I have put it to the test everywhere; and I want you to believe me. I have a right to tell you. It works! It will triumph everywhere if you will meet the conditions. Your business is so to live that Jesus Christ can interpret Himself through you in your message; so that when you tell it, the people will say “That’s it!” It will work! Let them believe in you. His message—they will accept it, and let you do pretty much as you want to, so long as you keep in touch with your Lord.

The same power, the same message, the same redeeming blood, the same Redeemer, the same Cross, the same victory—you will see it everywhere. I have seen it work on five continents, all these years. Let me give you an instance now, just to show you.

I was in Johannesburg. The meetings were held in a huge tent. The tent would seat four thousand people. They filled the seats and stood six and eight and ten deep every night. It was impossible to see how many were there. Johannesburg is the center where the world meets—because of the gold. The inquirers were so many that we could not deal with all of them. I believe in closing at the proper hour. When God works you can afford not to be fussy and think He cannot do without you.

I said: “We won’t have the city saying we are keeping late hours. We won’t keep lights burning after 9:30. They

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must go home. Everybody must go." But I said, "If there are any who are really concerned about their souls, I will meet them in the mornings from ten to twelve. I engaged two rooms for three solid weeks, and I never had less than fifty people who wanted to talk to me about Jesus, people from all over the world, rich and poor, and all colors, who wanted to find Christ.

I was the guest of one of the well known men of the city. William Hoskin, who was one of the leaders of South Africa and had been in the Jameson Raid. One morning his laughing Zulu coachman came in and said: "Parson walk this morning. Horse lame." I knew I should be late, so I started to run. I cut off all the space I could. I turned a corner and ran into the arms of a man who hugged me. He looked like a tramp, and smelled like one. His collar was undone and dirty. His hair had not been combed for days. His face had not been shaved. He looked an object of depression. He said, "Hello, my dear." I only know two men who call a man "my dear"—a gipsy and a Cornishman. I said, "You are from Cornwall." He said he was glad to see me. I replied, "You don't know me." He took out of his pocket a copy of my autobiography and said: "My mother sent it to me—my mother, who does not know I am a drunkard." He turned over the pages of his book and took out a letter from his mother, one from his wife and one from his little girl.

He said: "When I came here I was not a drunkard; but I got fever and the doctor ordered me whiskey, and now it has got me. Don't scold me! I have been fighting it for six weeks." He pulled out a handful of gold sovereigns from his pocket. "I earn \$300 a month, and I send it home. But I have been drinking. They do not know it. But it has got me by the throat. I went once for a month and never tasted it; but it gets me down again. Please don't scold me." I did not. I just loved him. I said, "Come with me." I took him into a drug store and said to the clerk, "Good morning. Have you got a little corner where I can pray?"

There is nothing helps a sinner like praying *with* him, not

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at him. If ever I tried to pray, I did that morning. I tried to imagine that I was the drunkard, that the drink had got me. I do not know its taste, thank God; but I tried that I might pray more successfully. I said, "Now you pray." And he tried to pray. Then I kissed him for his mother, and his wife, and his little child. I tried to love Jesus into him. Presently he got up from his knees and said, "Thank God!" and that is as far as he got. I said, "Will you be at the meeting tonight?" He said, "I know where you are preaching but I have not dared to come in." I said, "You will be at the meeting tonight?" and he said "Yes. But suppose that the craving comes over me, what shall I do?" I asked him what he would do if he saw a lion coming down the street and he was without a gun. He said "Run"! I said, "If the old temptation comes over you, run away from the saloon as fast as you can." He said, "If you would only stay with me." I said, "I cannot; but Jesus will."

I could not eat all day. At night I searched the tent for him, but could not find him. I could not preach until I took the congregation into my confidence and told them about his struggle. At that moment he was on the front seat right under me. He said, "Well, I am near enough, sir"! This man was clean, shaven, and had on a new suit. "You?" I said. "I am the new creature, sir." Standing up before the whole congregation he took three letters from his pocket and said "I have told them the miserable story, and that Jesus has saved me, and I shall never drink again." He is now a local preacher. It works! It is the Gospel that works, not your new-fangled notions. It is Jesus that works. He does it always, all the time.

I was in one of the American cities a little while ago. We were singing, "Let the beauty of Jesus be seen in me." A lady tore off a corner of her notebook and wrote on it: "The lady sitting near you with the cherries on her hat is the leader of the fast set in this city." I knew that if I looked at her she would know that the note concerned her; so I put the paper in my pocket. I forgot to look later. The next night the same person did the same thing. Again I

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forgot to look. But I prayed that the Holy Spirit would do His work.

A few days later I received an earnest request for prayer, an unsigned letter, beautifully written: "Will you please pray for a poor sinner who needs Jesus more than anybody?" I started to pray, and, believe me, the thought of the lady with the cherries came to me. Somehow I felt sure that it was she who had sent the request. I prayed that the Holy Spirit might do His work, and went on with the job.

About the tenth day of the mission, which lasted five weeks, after the noon meeting from twelve to one, I went to lunch in the dining room of the hotel. At the last table two ladies sat. One said, to me as I was passing: "Sit down. I want to talk with you. This lady ought to be in your choir. She is the best singer in the town." As I looked at the one to whom she referred, sitting beside her I thought, "cherries"!

Next morning I got a phone call at eight o'clock. She said, "I can stand it no longer. I have got to be saved. Can you give me a minute?" I said, "The only time I have vacant is at a quarter to nine." She said, "I will be there." She surrendered herself to Jesus Christ, and turned her home into a mission where scores of people were converted.

It works! I want you people to believe in your mighty weapon. It works! Your Jesus never fails. Put Him to the test.

I could fill a library with stories of that sort. My life is the twenty-ninth chapter of the Acts of the Apostles. We have lots of apostles, but we need more acts. I am old-fashioned enough to believe that we could write a few more chapters.

The Gospel is not played out. Believe it. Go to your work with a face like the morning, with confidence and buoyancy. It will be contagious.

Night before last I left Tulsa, Oklahoma. No city in America ever did better work in a mission. The preachers are a glorious bunch. They took a building with eight thousands seats in it, and I preached to twenty-five thousand

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people at the three services on Sunday. Fifteen thousand people have signed decision cards to say that they want God. Fifteen thousand people took the card and wrote their names and addresses and handed it back to me. And when people will sit down in a crowded place and deliberately affirm their faith they mean business.

I was supposed to finish my work on Sunday; but from seven o'clock on Monday morning until I left for the train, my phone bell was ringing, and one of the leading men from the department stores was helping me to answer it. When it was time to shave I lathered my face, and it rang again. So I called to the girl below and said, "Please keep them off until I have finished shaving."

The Gospel is not played out. This is what I want you to see. We do not need anything else but Jesus.

A man called up saying that he wanted to bring a boy who had been robbing him, as he did not want him to go to a reform school. I said, "Bring him by all means." He brought him. The boy's face looked dissipated. I talked to him. Three or four times he had been found out. He confessed it. I tried to show him what it would mean if he did not stop. I asked him if he wanted to be a criminal, and he said, "No, I don't." I said, "Here is your master, he wants to give you a chance. There is someone else who wants to give you a chance." I paid all my attention to the boy. I did not know I was talking to the master as well. After I had talked a while I said, "Shall we pray"? We got on our knees. Then I said, "Ask God to take the thieving spirit out of you, the devil out of you, the worst out of you. Ask God to clean it all out. Nobody else can." He tried to pray. Then I prayed. And while I was praying his master broke down in sobs. I turned to the boy and said, "See how your wrong hurts him. That is how Jesus suffers, only more intensely." The boy turned to his master and said, "Please sir, forgive me. I will never cause you any more trouble. Believe me, I mean it." When we got up from our knees the master said, "Just wait at the door a minute, I want to talk to the Gipsy." He said, "Do you

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know why I have given him a chance? Because I want one myself. I want your Jesus too."

It works! On Saturday night that boy was in the meeting. He looked another boy, and he is another boy. It works! I want you to see that it works!

Whole families in that Tulsa campaign were swept into the Kingdom of God. Whole families turned to the Lord. I never saw people as eager as they are today. I never knew the Gospel to have such power as it has today. Don't try to explain it. Preach it! Preach Jesus. And of course you have got to live with Him if you are going to do that. You have got to live close to Him. You can only tell folks what you receive. As I said in my other address to you this morning, if you keep your own experience fresh, that is the secret of it all.

Do you know, my love for Jesus deepens as the days go by. Do you know, my passion for souls gets bigger. It is so big that sometimes it worries me. I do not want anybody to say I am professional or perfunctory. I would rather be worried to death with it than to be without it. I dare not lose it. My Master never lost it. He went to Calvary with it. It killed Him. Just as soon as you and I get hard, we may as well stop preaching. You never make people love what you do not feel yourself.

I saw it in France too, for I was there three and a half years, in the midst of the blood, with shrapnel breaking through the roof while we were preaching, with every word I uttered accompanied by the bursting of bombs. It was just the same. It had the same effect.

I was talking with a bunch of Australian boys. They were making an attack. It was my honor and privilege to have the last word with them. The High Command allowed me all along the front. Seven hundred and fifty Australian boys were going over the top at dawn. I could not preach to them. But I loved them, and they knew it. I had lived with them, was under shell fire as they were. I had been with them until I knew them by name. I said, "Boys, they won't let me go over the top with you, but I

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will pray for you; and I know One who will go with you"; and before I could say it some of them were on their knees saying, "Blessed Jesus." I prayed with them, and then we sang a hymn as best we could.

Two days later I stood watching some of the wounded walk back. As they hobbled and stood for a moment to talk to me, they left a little pool of blood in the mud. Some were brought in ambulances. As I knelt before one of the stretchers I wondered who I would see there. I saw the face of a dear boy whom I had loved to Christ a few weeks before. I stooped and kissed him for his mother, because I knew she would never kiss him again. I turned to the Sister and said, "Sister, look at his head, how battered and bruised it is!" Just then he opened his eyes and recognized me. He said, "My head is battered and bruised, but the crown will fit!"

The Gospel works! It never fails.

All you young men, you have got a tremendous chance. The world waits for the message. We have been playing at religion. Lots of preachers have been afraid to preach the old Gospel of Calvary. You go out and preach it. Go out and love, that you may capture this old world for Jesus Christ.

Paul Defends His Ministry

II

The Second Letter to the Corinthians

BY REV. H. J. FLOWERS, B.A., B.D.

WHAT was the course of events between 1 Corinthians and 2 Corinthians? Here we are entering upon a difficult bit of history, and our final reconstruction of the events will depend upon our ability to hold several different lines of evidence together. What were the movements of Timothy and Titus? What happened to the collection taken at Corinth on behalf of the Church in Jerusalem? How did the party spirit become cured? How are we going to fit in the various letters of Paul? These are all difficult points, and no well-informed student of the New Testament should be dogmatic over the answers to them. Some such scheme of events as this, however, would commend itself to most people.

1 Corinthians foreshadows a visit that Paul intends to pay to Corinth. That visit was paid before 2 Corinthians was written, and it was made, as Paul tells us, with grief. Why Paul made the visit so soon after the dispatch of his letter, we do not know. It may have been to vindicate his character and the truth of the Gospel against the attacks that were being made upon both. Or more probably, it was to maintain moral discipline. What displeased Paul in the Church even more than its quarrelsomeness was its moral laxity.

The key to 2 Corinthians is not to be found solely in 1 Corinthians; it is rather to be found in the change that had come over the situation. New factors had entered in since Paul's first great letter, and he had to cope with these new factors. Chief of them was the attack made upon his own character, and the public insult paid him by a member of the Church. Also he was attacked on the ground that he

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made promises that he had no intention of fulfilling. He had altered his plans suddenly concerning his visit to the Church without consulting the Church itself. The whole question is uncertain, but it looks as if Paul made a promise to visit the Church, and did not keep it, and for this he was accused of cowardice and insincerity. He made a visit between the times of 1 Corinthians and 2 Corinthians, but it did little good. He returned to Ephesus baffled. His mission had been disappointing, unpleasant, and without tangible result. He wrote to the Church to say that he had decided not to visit it again in sorrow, that is, that he would not visit it again with the definite intention of reprimanding the members. That sort of thing leads to a very humbling experience.

Paul has had enough public attacks to satisfy him, and he would now prefer to wait until the air is cleared and the painful feeling has died down. He says that he is not going to pay that sort of visit again, but, he goes on to say, to make up for the visit, "I wrote you out of much distress and misery of heart with many tears" (2: 4). This is the point. He is obviously referring to a previous letter. That letter was not 1 Corinthians, because it was written after a visit which was paid after 1 Corinthians was written. That means, it refers to a third letter, not to 1 or 2 Corinthians. That third letter is either lost or is embodied in our 2 Corinthians. And the point I want to make is that 2 Corinthians is not one letter, but rather a compilation of at least two; and that chapters X-XIII form this intermediate letter. I cannot go into the evidence with any great detail, but the whole tone of the correspondence leads to that view, and it is accepted by an increasing number of scholars.

This intermediate letter, Paul tells us, was written with much distress and misery of heart with many tears. Now turn to 2 Corinthians, X-XIII. These chapters have just that style and spirit and matter in them. They are written with tension, at fever heat, by one who was not at all certain of the reception that he would receive. Paul is angry, righteously angry. His actions, preaching, and conduct, have

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all been called in question by preachers who have come into the Church from the outside, "extra-apostles," as he calls them in a moment of sarcasm. These have a ringleader who had, in some way or other we do not know, publicly insulted Paul before the whole Church. Paul had perhaps been accused of unscrupulous handling of the collection, overbearing conduct or wrong claims to apostleship. Paul rushes into the conflict and defends himself against attack. He defends his title as an apostle, he boasts because, as he says, his Gospel and his apostleship are bound up together. He has reason to boast of the work that Christ had done through him. Cf. 11:23 "This is my title as an apostle. I have suffered for it. Let any one of my cowardly detractors produce a record of Christian service as good as that, and I will be willing to discuss with him my title as an apostle. But I am not willing to defend myself before men who have lived in safety, with an assured income. I have the right to preach Jesus Christ because I have suffered for Him." That is the line of argument he is making here.

In all this there is hot resentment against the attacks made upon him, a hot resentment which is the exact opposite of the mild, complimentary temper of the first nine chapters. Paul feels compelled to defend himself against these conceited upstarts, and he does it in burning words. He shows the utter futility of the attack, and is carried away in anger at the underhand methods adopted by his opponents. He makes four points in these chapters.

(1) He indicates the painful feelings that he experiences in having to press his apostolic claims, and yet the necessity seems to be forced upon him. He quotes the words of his opponents. One says that he is a bold and resolute man when he writes letters from a distance, but that he is meek and is afraid to speak out when he meets his opponents face to face. He tells them that he hopes he may not be driven to Corinth to defend himself, but that if he has to go, they will be surprised to find how emphatic he can be. (Chapter X.)

(2) He defends his apostleship and asserts that, although

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he has a perfect right to receive a salary from the Church as do the rest of the apostles, yet he has willingly foregone the right, not, as his detractors say, because he was afraid to ask for it as he had not the right to ask for it, but rather because he did not wish to hamper the Church. (Chapter 11: 1-15.)

(3) After an ironical apology for his own lack of culture and eloquence he goes on to compare his services for Christ with those of his rivals, and he claims clear superiority over them in the sufferings he has endured for the sake of Christ. (Chapter 11: 16-33.)

(4) Finally, he gives an autobiographical account of his claim to have revelations and visions. Paul is not a good boaster. He has been attacked on the ground that he has had no revelations, and so is a poor apostle. He has kept silent about his experiences for years, because he saw no point in making them public. The private experiences of a man are sacred to him and are not to be proclaimed from the housetop. And he relates his experiences now, only because he feels compelled to do so, since his apostleship is at stake. When he does boast it is in shy and hesitating words. The words are dragged out of him, and he does his best to keep them back. And when he relates his experiences, he does not say, as so many say, "I have seen this and I have seen that." He begins the story as though he were relating it about somebody else, "I knew a man in Christ." It is here we see Paul at his humblest.

After this vindication of himself he summarizes his arguments and reiterates his honesty and authority in view of the third visit he intends to pay to Corinth.

The incongruity of these chapters as a sequel to the first nine will be plain to any reader. The two simply do not fit. When the letters of Paul came to be edited in the early Church, the one embodied in chapters 10-13 was stripped of its opening and added to the nine chapters, a quite common procedure in those early days. The same thing has happened in the case of the letters of Cicero and in that of several of the Prophets of the Old Testament. The only

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real alternative is to say that the abrupt tone of 10:1 is caused by the fact that, in the middle of his letter, Paul suddenly had news of an unfavorable kind which led him to break out into fresh reproaches, and to end his letter in exactly the opposite spirit from that in which he started it. This is very unnatural and pure guess work. It is much better to say that chapters 10-13 is a separate letter and was written before chapters 1-9.

So then the letter in 10-13 was written. It was sharp and to the point. And the effect of it was favorable. Those who had insulted Paul were reprimanded. Titus took the letter and returned from Corinth to Paul who was in Macedonia, with the welcome news that the Church had returned to its former loyalty and had supported him at the expense of his opponents. When Titus arrived, he found Paul in great anxiety of mind. First of all, things had gone badly in Ephesus and he had had to leave the city. Also, he was worried as to how his sharp letter to Corinth would be taken. This anxiety was removed when Titus returned, and Paul sat down to write his last letter to the Church, 1-9, in which he tries to bury the past for ever. The letter breathes gratitude and confidence. It is peaceful in tone and graceful in language. We see Paul at his best as a friend and a letter writer. He decides to forgive and to forget. Indeed, so glad is he that he even ventures to renew his appeal for a collection on behalf of the Church in Jerusalem. Throughout the letter, there is a tone of courtesy and chivalry.

Now what does this letter contain?

Paul quickly shows his relief at being able to write to the Church at all, knowing that his letter would be welcome. His converts there had repented. They had opened the door for him to visit them again. The great offender, the man who had insulted him, he forgives, and he puts the whole trouble out of his mind. Corinth had treated him ill, but the Church still remains to him as the firstfruits of Achaia.

The following is the plan of the letter.

First, he claims the Church as his own. He takes it for

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granted that he has a place in their hearts. He tells them that he has never ceased to think of them as being part of himself and as being intimately bound up with his affairs. He writes with dignity and authority, and he fondly asks for their sympathy in his trials. Then he tells them of his danger in Asia Minor, and the miraculous way in which he had been delivered from death.

Then he goes on to explain why there had been an appearance of uncertainty in his movements. He had certainly changed his plans about the visit to Corinth, but that was not his fault. Circumstances had been too much for him. He had had to write instead of paying a visit, and the writing of that letter had been a bitter experience. (That letter is 2 Cor. 9-13.) He tells them how anxious he has been over the reception of it, and how encouraged he was when Titus came back with the news that the trouble was over. He saw then that he was no longer maligned and buffeted, but chosen by God to be the apostle of the grace of God to the world. But he breaks off in this account of the visit of Titus to set himself before the Church in the very way that he would like the Church to regard him. This occupies chapters 3-6. These chapters are so compressed, written in such a lively way, with such bold creations of words, and quotations from the watchwords used in Corinth, that it is hard to analyze them.

He says that he does not need an introduction to the Church in Corinth as other preachers do who go there. They themselves are his introduction, written by himself, known and read of all men. The Church he has built up at Corinth is the vindication to all the world of his right to the name of an apostle.

Then he goes on to explain and defend his attitude to the law of Moses. He has been condemned for not paying enough respect to it, and he explains his position in this matter. First, he says that the glory shines more brightly on his message than on that of Moses. He boldly attacks the legal system of the other Christian preachers, and says that the religion of Jesus is not the religion of law and let-

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ter, with commandments and external sanctions, but rather the religion of the Spirit, with endless possibilities of adaptation and expansion. He denies that religion is bound to the forms and ceremonies of the past: its duty is to the future. The glory has departed from the religion of law. God's glory is properly understood only by those who see it shining in the face of Jesus Christ. And those who have Christ need nothing more.

He then defends himself against an obvious argument. If the treasure of Christ is so great, why is it trusted to such a weak vessel as he is? He is frail in body. He is not gifted in eloquence. Why should God do such a great work through such a poor medium? And here Paul touches upon the great secret of his life. The reason of his apostleship is hidden in God. He did not make himself into an apostle: it was God who made him that, and it was his business to accept the task without demurring. God had ordained him to preach the Gospel and he could not help preaching it. But he knows this: he may be weak, but he is united to Christ. Christ has mastered his life and that has taken all weakness away. The one who trusts Christ need fear nothing. The harder things go with him the more is the grace of God poured out upon him. His grace is sufficient for us and our weakness is absorbed in His strength. Death has lost all its terrors for Paul. His future is safe in the hands of a loving God.

He shows how Christ puts an entirely different value upon accomplishments and attainments than men do. Other men may have outward distinctions and adornments, they may have ecstasies and visions, they may have eloquence and learning, but the point is, are they united to Christ? That is the only thing that gives a preacher distinction. It does not matter what his external distinctions are or are not: the point is, is he united to Christ in such a way that the old man of sin and death is slain within him, that he has become a preacher of reconciliation, and that the things of the old world are burned up in his heart. It is in this way that Paul wishes to be regarded. He does not wish to be

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compared with other men over external things. He is the preacher of the grace of Christ.

That, with a few final remarks, is the sum and substance of his letter, 1 Cor. 1-9. Most of all it is important as showing us the heart of the apostle. There is grief and joy here, glory and shame, affection and overflowing love. If you want to understand Paul, not as a teacher or statesman, but as a man, here is where you will study him.

Active Discipleship

The bane of much of the religious life of our time is professionalism. We expect ministers to do the religious work of the people. We pack our personal responsibilities upon them. The times when Christianity has advanced most mightily have been those in which each disciple in his calling, along the lines of his natural relationships was a witness for the Gospel. The preaching service is not the only means for bringing the truth to people. The relation of the Sunday service to the Christian life resembles that of the central dynamo to the electric lights in a thousand stores and homes. If a church simply lights itself it is not doing much. The problem is to get the power carried from the church into the factories and homes and offices of the community. The conversation of the girls in a department store during the noon hour fell into ridicule of the Salvation Army, when one girl spoke up in rebuke and defence. She showed that, while she was not a member of the Army, she sympathized with its efforts to purify the morals of the people, and to bring men into fellowship with Christ. She carried her fellow working girls with her, and made a moral impression that no one of them will ever forget. It is vastly easier to preach on Sunday in a church than at the lunch hour of a department store. We knew of a working man in a factory who had been converted. At the noon hour he told his fellow workmen about it. It was not an easy thing to do, but he did it, and a score of them were led to Christ. The ties of human relationship, of neighborhood, of business, of common interests, are channels of truth.

The Church in a Changing City

BY PRESIDENT AUSTEN K. DE BLOIS

(A portion of this paper was delivered as an address, at the Centennial Celebration of the Baptist churches of Chicago, held in the Chapel of the University of Chicago, on the afternoon of Sunday, October 29, 1933. The gathering consisted of more than two thousand Baptists, representing the churches of the city and its vicinity.)

THE story of the American pioneers is one of the most dramatic and fascinating records in all our human history. The account of the conquest of the frontier, and the establishment of our western civilization stirs the fancy while it thrills the heart. It reads like the classic myths of ancient times. It tells of the conflict of gods and titans. Here, upon the soil of the new continent, have been exhibited the labors of Hercules, the swift journeyings of Mercury, the fierce struggle against all the evils, distresses and diseases released from Pandora's cabinet, the fruitful benedictions of Pan and Ceres, the conflicts and battles of Mars, the progress and power typified in Apollo, and Jove-like triumphs over nature and the threatenings of fate.

All hail! ye dauntless pioneers, founders and builders of our modern, many-sided, twentieth-century life. Yet there are greater ones amongst these great ones. Crowned and laurelled and acclaimed by us today as worthiest and noblest are those spiritual pioneers, who in utter devotion to God and humanity laid the foundations of a Christian society amidst the growing settlements of the youthful West. They brought the Word of God into the wilderness. They erected altars upon the prairies and temples in the forests. They caused the rocks and trees to resound with the sweet melodies of Gospel song. To them had come the divine challenge:

"Lift the battle-flag of truth,
And in manhood as in youth,
Be her fearless, be her peerless, color-bearer!"

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Such men of faith, of whom the world was not worthy, were they who founded this Baptist cause in Chicago, and have nurtured its growth throughout all of its hundred years of history.

CHICAGO, THE CITY OF CHANGE

Chicago! What a privilege and what an opportunity—and what a problem is Christian work in this city. Oh, the spirit of the City of Chicago! It is a spirit unresting, unrelenting, remorseless, all-conquering. It is a spirit absolutistic, pessimistic, egoistic. Oh, the voices of the City of Chicago! I hear the shriekings of greed, the deep undertones of selfishness, the mocking laughter of cynical wisdom, the pathetic cries of penury, the harsh outbursts of sensuality and vice, the wails of the defeated and the destitute, the challenging cheers of ambition. Oh, the people of the City of Chicago! The crowds, the ceaseless currents of life, the intensity, the confusions. Those whose eyes are sharp for gain, those whose faces bear the marks of the everlasting grinding struggle to win bread, those who gaze through opening vistas into heaven. A battlefield, a race-course, a purgatory, a paradise—all this in one—such is the City of Chicago.

Chicago is a ganglion, with its throbbing sensitive nerves, efferent and afferent. It is a focal point where vast energies converge. It is a racial melting-pot. It is a storm-center, where political and social and commercial conflicts rage. It is a moral vortex, where good and evil forces are fighting their battle royal, where problems and issues are crucial. But it is also a vantage point for evangelical agencies. There is a chance for unlimited effort and the promise of infinite help and certain victory.

Think for a moment of the picturesque and fascinating and unique development of this city!

CHICAGO, THE CITY OF CRISES

Three factors have created an unending series of critical situations. There has been *heterogeneity* from the first. At the beginning even, there were settlers from the South, from

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the Middle States, from New England; Indians, adventurers, soldiers and fugitives from justice. The lawless element was always present. Serious problems, civic, legal and economic, speedily emerged. In later years came immigrants from England and Scotland, then from Germany and Scandinavia, then from Ireland, then from Southern Europe and the Balkans. It has always been a restless city, a strenuous city, a cosmopolitan city, a city of ceaseless change and crisis.

Consider its *rapid growth*. In 1821 a book appeared with the title: "The Travels of a Boston Man Into the Far West." He journeyed as far West as Galena, Illinois. In his book he speaks of the future Chicago as "a collection of a few miserable dwellings outside the Fort" and prophesies that "the place never can become a town of any importance on account of its situation on low and marshy ground beside the lake." Dr. John Mason Peck in his famous "Guide to Emigrants," published in 1831, gives one page to Chicago and five and a half pages to Alton, which he believed might become the great metropolis of the West! The population in 1833 was about 150, with 28 registered voters; in 1933 nearly four millions. Probably in the entire history of nations there has never been such amazing growth within the space of a hundred years.

Chicago has always possessed an *ambitious spirit*. Projects too extensive and expensive have often been formed, with resultant reactions. Chicago has been forever planning, aspiring, achieving. It has matched strength with strength and victory with victory. The genius of the city has been irrepressible, irresistible, invincible. It is impossible to speak of this city or even to think of this city, without using adjectives in the superlative degree. But with the spirit of "I will!" which has long been its chosen motto, nothing is impossible. Chicago has been involved in humiliating debacles in its civic matters, as well as in magnificent triumphs.

In the fourth place Chicago has constantly been the scene of *critical situations*. There have been outstanding crises in

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the course of the city's development. Such were the fires of 1871 and 1874; the panics of 1837, 1857, 1894 and 1929, each continuing for several years; the strikes and riots of 1877 and 1894; and the startling influx of immigration following the years 1848, 1883, 1905, 1912 and 1917. It gave itself intensely to the shocks and horrors and heroisms of the Civil War and the World War. In all of these crises the Baptist churches remained stalwart and true, and their example of devotion has been a steady influence in the life of the city.

BAPTIST HISTORIC PRESTIGE

The Baptists of Chicago have an historic prestige which we do well to remember on this Anniversary occasion.

The first Protestant Christian who ever lived in this region was a Baptist, Mrs. Rebecca Heald, the wife of Captain Heald, the Commander of Fort Dearborn. That was in the year 1811, when the Fort was one of the extreme outposts of civilization.

The first Protestant sermon ever heard here was delivered by Rev. Isaac McCoy, a Baptist pioneer missionary then in charge of work amongst Indians at Fort Wayne.

The First Baptist Church was organized in 1833, a few weeks after the founding of the First Presbyterian Church. It was organized chiefly through the efforts of Dr. and Mrs. Temple, who had recently arrived here from Washington. Mrs. Temple was the daughter of Dr. William Staughton, of Philadelphia, perhaps the most distinguished of Baptist leaders in America; and she was the first person to be baptized by immersion in this city. The first place of worship in Chicago was built by the First Baptist Church, and the first regularly settled minister of any faith was Rev. Allen B. Freeman, the first pastor of the church.

This was only the beginning of a ceaseless and productive activity. The first Sunday school in continuous session was formed by members of the First Church. The first Temperance Society was started by this church, and Dr. Temple was its earliest president. The Chicago Bible Society was organized by members of this church, and its pastor was

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the first president. The Y. M. C. A. had also a member of this church for its first President, Mr. Cyrus Burtley, and one-third of its charter members were members of this church. The Y. W. C. A. was founded largely through the efforts of the late Mrs. Leander Stone, a member of the First Church. The first book written and published by a Chicagoan was the product of the pen of Rev. I. T. Hinton, pastor of the First Church, and its title was "A History of Baptism, both from Inspired and Uninspired Writings." The old University of Chicago and the Theological Seminary, now the Divinity School of the University of Chicago, and the denominational journals published in this city, all had their origin in the plans and labors of pastors and members of the First Church. The founder of the International Sunday School Lessons was for more than half a century a member of the same church. Surely its historic prestige is unrivaled!

SOCIAL MINISTRY

The Church of Christ has encountered trials and difficulties in its threefold work of evangelism, education and social redemption in every great American city. Many a Baptist church in Chicago has been like a boat in a whirlpool. The occupants have been obliged to use all of their skill and strength in saving their craft, without being able to exert their efforts to straighten out the whirlpool.

Several attempts have been made to exercise a social ministry. One of these, organized by the North Star Mission, carried forward a successful program for some years following 1862. The Home for Erring Women was organized and has been carried forward chiefly by Baptists. On the West Side the Aiken Institute has become a permanent institution of great value. The Immanuel Church has for thirty years served and helped multitudes of needy people under Dr. Johnston Myers' noble leadership. Dr. Melbourne P. Boynton has wrought heroically through the years in behalf of social and civic betterment.

The First Church through its Men's Club, an organization of 140 men of the 31st Street District, in 1908 and the

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following years waged a warfare against vicious conditions and venal politicians that for a time closed brothels and gambling houses, and secured the substitution of decent aldermen in place of "grey wolves" in the Second and Third Wards; but the relief was only temporary. Three or four years later Rev. Myron Adams carried forward for two years or so a program of social welfare in the same locality.

Some of these movements were sporadic and more or less temporary. In brief it may be said that the Baptist churches as a whole have never made any powerful and united effort for the radical elimination of vice or for any city-wide plan of social and civic improvement; nor have the Protestant churches as a group.

The missionary spirit has been vigorous, however.

THE BEGINNINGS: THE CHURCH IN THE SWAMP

The First Baptist Church was fortunate in its early pastors. They, and the steadily increasing group of members that surrounded them, were constantly engaged in every sort of helpful ministry, physical and social as well as spiritual. This ministry extended to the settlements adjacent to the town. The primary aim of the preaching and of all activities was definitely evangelistic; but all other forms of service flowed naturally from this central source. This has been true throughout the entire course of Chicago Baptist history. Although this ministry has been chiefly individualistic it has been continuously though indirectly effective in community relationships.

Worthy of all honor, deserving of reverence and praise, are those early Baptist fathers and founders, the spiritual pathfinders of the earliest epoch in our Chicago history, who saw beforehand the growth and power of the future city, and who suffered and wrought and endured for Christ's sake and the Gospel's. We remember with gratitude and joy those stalwart Christian frontiersmen and honorable women.

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CONSTRUCTIVE SPIRITUAL HEROISMS

Spiritual influences are quiet and permeative rather than outward and sensational. They cannot be catalogued or measured. Day by day and year by year through a full century of life the example and ceaseless activity of the large and ever-increasing number of Baptist men and women have made their definite impact upon this community, in all of its complex plans and constructive purposes. From the era of Dr. Hinton and his sermons on prophecy, which shook the whole community, to the days of Johnston Myers and his famous breadline, both example and precept have wrought in an impressive way to convince the people that religion is the most important factor in human life.

The men and women of our fellowship have not trusted in human might or earthly power, but in the energy of the Divine Spirit. Therein lay their strength. Therein lay their spiritual greatness. They have been for the most part humble folk, with no vast power, with no weighty influence, but possessed of those essentials of victorious service—not form, nor creed, nor social dignity, nor material wealth, but spiritual vitality, virility, reality and power.

The foundations of Baptist work were laid in quiet heroisms. There is nothing more genuinely noble than the picture of that young man, Allen B. Freeman, carefully reared and college-trained, turning after graduation to the untamed West, not to earn a fortune, not to engage in the wild and adventurous exploits which the heart of a young man so often craves, but to plant in this wilderness land, side by side with "the Stars and Stripes" the banner of the Crucified.

Can anything be more glorious or more pathetic than his death? He is the only Baptist minister within a hundred and fifty miles. People are eager to hear the Gospel. They travel ten, fifteen, twenty miles to hear a sermon. Conversions abound in the wide district through which he travels. As Livingstone felt the burden of Africa and Carey of India and Despard of Patagonia and Paton of the New Hebrides, so this young man felt the burden of the great new West. Standing in Christ's stead and with Christ's mes-

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sage on his lips he felt himself to be a debtor to the whole vast region round about him. Not heat nor cold nor storm nor flood could detain or daunt him. Caught in a driving rain on his way from a visit of mercy to a small settlement distant from his home, his poor frail body, weary and weak through overexertion, became a prey to disease, which hastened on to a fatal end. He laid down his rich and virtuous life to grasp the sceptre of immortality. He was a martyr to the cause we love. So in every age the intrepid soldiers of the Cross have died for God, that His Gospel "might have free course and be glorified." But the blood of the martyrs is the seed of the church!

"They climbed the steep ascent of heaven,
Through hunger, toil and pain;
O God, to us may grace be given
To follow in their train!"

Just seventy years ago the thunders of the commercial world were rolling and roaring above and about the First Church, then situated on the corner of La Salle and Washington Streets. So the property was sold to the Chamber of Commerce and a new site chosen on Wabash Avenue. At that time, instead of selfishly holding all the avails of the sale for themselves, the church-members decided to distribute \$25,000 amongst the other Baptist churches and missions. Such instances of pure and unselfish devotion have characterized our organizations throughout their history.

The period just before the building of the South Park Avenue edifice of the First Church was a very critical one. The members had been greatly scattered by the first fire, and many had left the city. The second fire had destroyed the cathedral-like church on Wabash Avenue. Debt and trial and some difficulties within the body menaced its very existence. Yet the members, by noble sacrifices and a courage born of the highest consecration, triumphed over all discouragements, and finally established themselves in their beautiful new sanctuary on 31st St. and South Park Avenue.

The heroic men and women of the churches have labored in the spiritual interests of the entire city. Mission after

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mission was started and supported by their self-sacrifice. They viewed the encampments of Satan in the byways of the city and resolved to measure lances with his unholy legions. Is the Gospel limited to those respectable folks who sit on soft seats and live in the lap of luxury? "No! It is 'the power of God unto Salvation to every one that believeth'; and we will seek to give every one in our city the chance to believe," has been the answer; and so, through a full century many flourishing new churches and missions have been established.

The First Church, especially, has witnessed many inviginations. Company after company of people have said their farewells to the mother church, and gone forth to set up homes of their own in the northern and southern and western parts of the city, followed ever by the hearty "God bless you!" of those remaining. At one time, two hundred and fifty of the members with the pastor, Dr. George C. Lorimer, and representing forty per cent of the financial strength of the church, withdrew to aid the struggling interest on Michigan Avenue, and to found the Immanuel Church, which has been a fortress and a high tower in the religious life of Chicago. Can any parallel be found to this event? It required a whole-souled zeal for the Kingdom, both on the part of those who went and on the part of those who stayed.

It has often been said in recent days that modern churches build magnificent temples of religion for their own comfort and pride, but that they lack that spirit of sacrificial love that is the very heart of the Christian faith. This cannot be rightly affirmed of Chicago Baptists.

Throughout the hundred years of their history they have furnished many examples of saintly consecration. The first pastor of the First Church, as we have seen, wore himself out in well-doing and was a martyr in the cause he loved. His last words: "I die at my post and in my Master's service" have been the life text and theme of great numbers of those who have followed him.

Amongst countless instances of quiet personal force might

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be mentioned that of old Deacon Hoard, who mortgaged his own house in order to secure funds to enable him to help in the erection of the House of God.

CIVIC AND NATIONAL INFLUENCE

The fifteen years between 1860 and 1875 were the golden and gracious years of Chicago Baptist history. The list of Baptist laymen embraced many of the most prominent citizens, whose influence extended far beyond the limits of the city. They carried into their business and professional life the principles of strict integrity and noble Christian manhood. They were active in all measures for civic progress. The First Baptist Church became the leading Protestant congregation in Chicago. It ministered to a mighty metropolitan constituency.

Although there had been differences of opinion in earlier years the Baptists of the city became a unit in their adherence to the anti-slavery movement, and during the Civil War they gave their blessing to their sons, many of whom went forth to the battlefields in the cause of liberty, and labored with intense ardor for the Northern cause. In the depressing period of laxity and immorality that immediately followed they were "instant in season, out of season, always abounding in the work of the Lord."

EDUCATION

From the boarding school established by Dr. Hinton in the year 1838 to the magnificent University of today seems a far call; but a careful study of Chicago Baptists will reveal the fact that throughout all the intervening years of kalaidoscopic change and progress they have ever been faithful advocates of education. Their pastors, with few exceptions, have been men of learning, as well as preachers and executives. Education and evangelism have been the two masters of their minds and tutors of their hearts.

It was through the leadership of Baptist ministers and laymen that the old University was established; and the members of the First Church, in the initial stages of de-

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velopment contributed \$80,000 to the work. They were loyal also to the plans and purposes of the new University and assisted generously with their gifts and prayers in the creation of this vast educational foundation.

GUIDING PRINCIPLES OF CHICAGO BAPTISTS

Chicago Baptists have been very definitely *a group of witnessing churches*. It was the promise of the risen Christ, just before His ascension, to His wondering disciples; "Ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth." The promise began its fulfilment when at Pentecost, they stood in the presence of "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt," and other lands; and spoke forth in such amazing fashion that every man heard in his own tongue the marvelous message of grace. They were witnesses indeed!

So the people of our churches have also been witnesses indeed—witnesses in face of the incoming multitudes, of every race and nation and tongue beneath the skies.

They have been stalwart witnesses throughout the changing years. How startling is the contrast between the Chicago of 1833 and the Chicago of 1933! Instead of the marshes and mud flats, gigantic temples of commerce. Instead of a few soldiers and a few settlers a population of millions. Instead of a rude and very primitive life the most intricate and complex civilization that the world has ever known. Instead of muddy lanes, broad avenues and parks. Instead of poverty, wealth. Instead of a group of pioneers, largely from New York and New England, a vast and heterogeneous multitude from the ends of the earth. Instead of hard and crude conditions, the presence of every convenience and comfort which the genius of invention has devised.

This transformation is without a parallel in the history of humanity. Yet throughout the entire miraculous process,

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in the midst of changes, panics, conflagrations, cataclysms, the Baptist churches have stood as faithful witnesses to the presence of the Almighty God, whose years do not change, and to the redemptive power of the truth as it is in Jesus, who is "the same yesterday and today and forever."

The voice of the Great Master has spoken times without number, saying: "Tarry thou here. Be witnesses of me within sound of the hurrying feet of the restless changing throngs. Ye shall be as a city set upon a hill, which cannot be hid."

Men have come and gone. Fortunes have been made and lost. A city has been built, and burned, and built again. Architect and carpenter and mason have planned and wrought; and their plans and work have been torn down, thrust aside, swept away, to make room for vaster plans and lordlier structures. Like the shifting waves of the great lake, like the varying aspects of the changeful sky, have been the habits and lives of these people of the great metropolis. But the churches have stood as witnesses to the faith of the Redeemer—like Gibraltar amid the waves, like the stedfast star beyond the flying clouds. Were it not for the Christian churches of this city, Chicago today would be more utterly pagan than Babylon or Corinth, more viciously corrupt than Sodom or Gomorrah.

Crowns and thrones may perish, kingdoms rise and wane,
But the Church of Jesus constant shall remain.
Gates of hell can never 'gainst that Church prevail.
We have Christ's own promise, and that cannot fail.

Our Baptist churches have also been characterized by *Evangelical faith and freedom*. To the fulfilled promise: "Ye shall be witnesses unto me" may be added another glorious promise: "Ye shall know the truth, and the truth shall make you free." Notice especially that our churches have never sought to harden their convictions into creeds and formularies. They have not been zealous for theoretic truth. They have never been bigoted nor censorious nor bitter. They have incarnated truth. They have expressed truth not in dogma but in life.

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When, for instance, I name the various missionary and philanthropic and educational movements which our Baptist churches have inaugurated, or with which they have been identified, you exclaim: "These represent truth in its glorious practical outworkings." When I name the great laymen and laywomen who have labored here, you say: "These were men and women of truth." Yes! Truth-loving people, truth-creating movements, truth-impelling activities, have been vitally associated with our churches from their earliest days until now.

As in the forum so in the temple. The First Church has been essentially and always a Gospel church. I have heard in days past, from those who knew them intimately, of the profound and scholarly Hinton, the remarkably brilliant Howard, the large-souled Tucker, the energetic Burroughs, the statesmanlike Everts, the eloquent Lorimer, the versatile and vigorous Henson. Very varied they were in their temperaments and traits, but they were all Gospel preachers—definitely and emphatically. Theirs was no message of questioning uncertainty.. The same may be said of all the Baptist churches of the city, from the beginning until now.

The present time, no less but far more, needs the same evangel of certitude and freedom. I believe that our churches, through the prophetic ministry of their pastors and the loyal coöperation of their members, will utter this message for Our Day. They must borrow fire from Pentecost and enkindle the souls of men with the divine flame. They must cut themselves free from encumbering dogmas and cold indifference, and live tremendously for God and man. They must recapture the golden glory of ancient radiant hopes. They must do their full part to ethicize the economic system. In these days of loose living they must stand like flaming cherubim against the invasion of the home. They must fling a wall of divine strength around the susceptible hearts of youth. They must chant their song of heavenly optimism in the dark face of doubt. They must match their courage to the edict of Him who stepped from

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Olivet to the Throne. "I am He that liveth, and was dead; and, behold, I am alive for evermore."

Again, these Baptist churches have always been conducted as *an evangelizing enterprise*. "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, inasmuch as ye know that your labor is not in vain in the Lord." How many thousands of souls have been brought into the joyous fellowship of the redeemed, into the Kingdom of our Lord and Saviour Jesus Christ, in this city, through the medium of these churches. In good old-fashioned language, how many people have been "soundly saved."

BREADTH AND LOYALTY

Chicago Baptists, in all their contacts, have exhibited to a remarkable degree, two characteristics that may seem contradictory. They have possessed both *breadth and loyalty*. They have contended for, and they have practised, a delightful comradeship with other Christian bodies. Times without number, as individual churches and as a body, they have entered into the friendliest coöperation with other denominations, for the carrying forward of every sort of social, civic and religious undertaking. It was the pastor of the First Presbyterian Church who preached the funeral sermon of the first pastor of the First Baptist Church; and the fellowship thus established between those two pioneer groups has broadened into city-wide fraternal relationships, very gracious and very inspiring. It was as long ago as 1837 when the First Church adopted the practice of open-communion. It was probably the first Baptist Church in America to do so. Although the custom was afterwards abandoned for a term of years, its adoption in the early days is a fine commentary upon the wholesome and Christ-like spirit of the fathers and founders.

Along with its largeness of coöperative sympathy there has always existed an unwavering loyalty to the essential truths of the Gospel. The Baptists of Chicago have been people of common sense and practical wisdom, of stout faith and deep convictions.

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In the midst of a turbulent and noisy civilization, in the face of fierce foes and entrenched iniquities they have proclaimed the unsearchable riches of Christ, and have gone forward in the strength of the Lord.

More than forty years ago the question was asked: "What can 15,000 Baptists do to save a selfish and sinful city of one and a half million people?" And the answer was: "They can only do—their best!" And in that spirit they marched forward.

There have been recreant souls; there have been slackers and shirkers and deserters, as there are in every army, even in the army of the Lord. But the great bulk and body of the Baptist disciples have been true to their marching-orders, true to truth, true to their Great Leader.

Surely they have done well!

Our Contributors

Reference is made to the articles by Dr. Bowler and Dr. Swaffield in the Editorial Notes. Dr. Zwemer is Professor of Missions in Princeton Theological Seminary, editor of *The Moslem World*, and the foremost living authority on Mohammedanism. Dr. Arthur T. Fowler is pastor of the Second Church in Lawrence, one of the strongest organizations in Massachusetts. Dr. Jamison is Professor of the Philosophy of Religion in the Eastern Baptist Theological Seminary, and has given years of thoughtful study to the subject he here discusses. Mr. Gipsy (Rodney) Smith is the famous evangelist who has "addressed more people than any other living man." Rev. H. J. Flowers, pastor of one of the leading Baptist churches in Wales, gives us the second of his interesting expositions of Paul's Letters to the Corinthians.

Reviews of Recent Books

CAN CHRIST SAVE SOCIETY? By A. E. Garvie. New York: The Abingdon Press. \$1.00.

The Dean of Manchester pronounces this book to be "far and away the greatest book that Dr. Garvie has ever written." The style of the author is as clear as crystal, yet he deals throughout with the profoundest of present-day themes. He believes heartily that as Jesus related His message to His times and shaped it by the "signs of the times," he established His connection with the long line of ancient prophets and teachers, and he also furnished a high example for future prophets and teachers. Further than this, he uttered truths of permanent validity and universal value, which should be interpreted by each succeeding generation and applied to the problems of every age.

That we face a world-crisis today is without question. It is a crisis not only in the current sense of a turning-point in history; but, reverting to the original sense of the Greek word, it is a "judgment of God," for "the ways and works of the modern world are on trial before the tribunal of His purpose for mankind." There follows a keen analysis of the main features and tendencies of the crisis in the midst of which we live today. In face of the fearful conditions that prevail the cry of the individual Christian, but especially of the whole Christian community, should be: "What can be done? What ought to be done? Lord, what wilt thou have me to do?"

The Church is responsible, and the Church must undertake the solution of the misery and wrong that fill the earth. It writes its own condemnation before God if it be content to remain "indifferent, acquiescent, silent," especially if it affect to believe the salient truth that Christ is competent to be the Healer of the diseased world. So the author goes on to describe the terms of the challenge that meets the Church at the present crucial hour. The acceptance of this imminent challenge will enable the Church to answer victoriously the sneering criticism so widely voiced on every hand, that "Christianity has no adequate, effective remedy for social ills."

In portraying the features of the Christian ideal Dr. Garvie shows that all values rest ultimately on "the distinctive character of the redemptive revelation of God in Christ." With this inspiration the Church must conduct its task. This is far more than the outworking of a moral principle. The recurrent question for the Christian conscience is not, "What moral law or principle is applicable here?" but rather, "What will give love—absolute love to God and equal love to self and neighbor—its fullest expression and freest exercise?"

The author outlines the social trend and political significance of Christ's teachings, keeping always in view the fact that His Spirit can make that teaching a living revelation of the mind and will of God for our time, and through the Christian conscience, can lead the Church to the proclamation and enforcement of the truths that the world so sorely needs.

The final chapter elaborates the duties of the Christian conscience, growing out of an understanding of the Christian ideal. Physical needs must be supplied; the worth of the people as men and workers must be preserved; differences of sex, class, culture, nation and race must be completely transcended; constant self-denial and self-sacrifice must be exercised; and the principle of a deep and motivating love must be ever present as the efficient and sufficient method of sustaining Christian character. These urgent necessities of the time can only be achieved through the presentation to a needy world of "the light-imparting truth and the life-giving grace of the gospel of Jesus Christ as Saviour and Lord."

The way of the teaching of Jesus is the way in which Christians, and the Corporate Church, must walk. Christ can—through us—save Society and redeem the social order.

A. DEB.

SCIENTIFIC THEORY AND RELIGION: THE WORLD DESCRIBED BY SCIENCE AND ITS SPIRITUAL INTERPRETATION. By Ernest William Barnes, Bishop of Birmingham. The Macmillan Co. \$4.00.

This massive volume—massive both in form and content—is an expansion of the author's Gifford Lectures of 1927-29. In the beginning the startling differences between Jewish cosmology and modern Science are indicated and the general principles of the

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present-day attitude are set forth. The progress of modern science constitutes a series of ever-closer approximations to the truth. Knowledge constructs its picture slowly and laboriously, but today we have arrived at a conception of the nature and past history of the outer Universe that is fairly reliable. Theology cannot be based solely on human spiritual experience; it must take account of the God of Nature as revealed by science, "the way in which God has fashioned and controls the Universe." The examination of the conception of the world as known to science is the proper starting-point for theology.

Therefore the author makes such an examination, setting forth the general results that have been reached in the various branches of science. This constitutes the bulk and body of the book. Such an examination, however, is not its end and aim. The ultimate object, involved in all the processes that the author follows, focuses in the question: "Since such is our world, and man's place in it, is it reasonable or necessary to believe that the Christian God Whose character is goodness and truth is alike its Creator and Ruler?"

The answer that is given here is constantly suggested throughout the progress of the lectures, in such opinions or beliefs as that "the cosmos was created as a basis for the higher forms of consciousness"; that "matter, energy and radiation are physical entities while mind and spirit belong to the psychical realm"; that if the question be asked as to whether in the beginning there was "creative activity, the emergence of something new.....I feel constrained to answer in the affirmative"; and that "I have, personally, little doubt that biological research will in due course prove a human virgin birth to be possible." In these and in many other passages the author indicates very briefly certain theological conclusions or hints at their possibility; but it is only in the last hundred pages of the book that he carefully develops his position and records his answers. Stated succinctly, the answer is that the scientific conception of the world leads us to postulate the guidance of a single controlling Intelligence. The philosophic view termed Naturalism suffices when we merely describe phenomena. To explain them we need to assume the existence of a unifying and directing Mind."

Before he comes to the full and reasoned conclusions of the last three chapters, Bishop Barnes traverses an immense and fascinating territory. His interpretations, as he moves forward, are most illuminating. He carries the reader on an amazing journey through the realms of present-day science. With the assured step of the specialist moving in his own domain he passes successively through the provinces of mathematics, physics, astronomy, geology and biology. The author has been known for years as an authority in mathematics, and he wisely and most naturally makes this elemental department of human knowledge the initial subject of study, and then leads on, by a logical necessity, to an examination of the results of modern investigation in physics, and then in the other sciences.

As an illustration of the author's thoroughness, in his consideration of the theory of relativity, he makes historic reference to such early views as those of Descartes, Henry More, and especially Newton; but he elaborates more particularly the later and latest developments of the theory by such scientists as Lorentz, Michelson and Morley, Einstein and Mirkowski. So with many other theories, records and experiments. It is little wonder that, in speaking of this work *The Oxford Magazine* should call it "a great gift to our generation." It has a cumulative interest and effect that are superb.

It is probable that there are few, if any men of the present age who combine so perfectly in their own personality so vast a volume of learning, so accurate a knowledge and so keen and authoritative an estimate of all phases of modern science, the ability to make a philosophical evaluation of scientific findings in all fields, and at the same time an experienced appreciation of the sublime spiritual principles that lie at the heart of the Christian religion.

This is one of the few books of our time that may be described as truly great contributions to the progress of human thought; and it will surely and speedily be included as a *magnus opus* in the library of every man of wise and enquiring mind.

A. DEB.

THE NEW CHURCH IN THE NEW GERMANY. By Charles S. Macfarland.
The Macmillan Company. \$2.25.

The author's intimate acquaintance with German life and outlook, and his long fellowship with German Christian leaders, give great value to the thoughtful analysis of the present religious situation in that country. He describes at the outset the political background and its relation to the development of the churches, and then

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idicates the growth of the churches themselves, both before and since their confederation, which was rather a union of administration and cult than of creed. He passes naturally to a full discussion of the new Evangelical Church of Germany, both in its organization and in its State relationships; and gives a clear and informing account of the free churches, the Jewish churches and the Roman Catholic establishment.

The chapter on "Conflicting Parties" reaches the root of the present confusion of faiths and interests, and is the most illuminating in the entire book. The two main parties to the conflict are of course the "German Christians," so named by Chancellor Hitler, which seeks a close relationship with the secular authorities; and the "New Reformation Movement" whose main contention is for "a free Church within the State." The former group disparages all abstruse theology but claims to be supported by a clear and simple system which "recognizes race as an organic order given by the Creator." The reforming group seek strenuously a revivified theology, and "regard as genuine Christians and real members of the church only those who are faithful to it." The theological aspects of the controversy are most clearly set forth, however, by Karl Barth, whose "Theology of Crisis" is peculiarly adaptable to the present situation. Barth's sympathies are with the Reformation movement, although his clear-cut concepts, and his application of them in their entirety to the questions now at issue, together with his tremendous protest and appeal, cause his group to constitute a third party. All three parties agree heartily in one profound belief, that the abandonment of the churches by such great numbers of people, and the low state of religion in general, made vitally necessary an ethical, social and religious reform, and called for a dynamic spiritual revival.

In estimating the crisis in broad terms and in view of all the elements involved, Dr. Macfarland believes that if the New Church, in the New Germany, is to become a living and united entity there must come to pass a real unity in both spirit and service; a clear and co-operative understanding of relationship to the State, to the National Socialist Party and to politics in general; the massing of a solid front against the non-Christian bodies, which are powerful and aggressive, and the definite establishment of ecumenical connections. One of the author's most impressive statements, based on his own personal experience, is that his "profoundest sensation has been that of admiration for the great body of the German pastors—among them not a few originally highly motivated 'German Christians'—who have withheld the mighty sweep of material force with spiritual power." Herein lieth hope.

We cannot imagine a more helpful and instructive guide to present religious conditions in Germany than this volume of Dr. Macfarland. It is judicial, comprehensive and awakening.

A. DEB.

EXCAVATING KIRJATH-SEPHER'S TEN CITIES. A PALESTINE FORTRESS FROM ABRAHAM'S DAY TO NEBUCHADNEZZAR'S. By Melvin Grove Kyle, D.D., LL.D. William B. Erdman's Publishing Company, Grand Rapids, Mich.

Through the generosity of Mr. James Sprient of Wilmington, N. C., a perpetual lectureship was established in 1911 at Union Theological Seminary, Richmond, Va., that men of scholarship might be secured from time to time to make contribution to the students of Christian thought and work. This book contains the material used in lectures given here by the author in 1932. The publication was undertaken by Dr. J. L. Kilso, of the Pittsburgh-Zenia Seminary, after Dr. Kyle's death. It gives the account of four archaeological expeditions and investigations at Kirjath-Sepher in Judaea, Palestine, in 1926, 1928, 1930 and 1932.

Dr. Kyle was for years archaeological editor of the *Sunday School Times* and in later years Editor-in-Chief of the *Bibliotheca Sacra*. Very much of this material has been published before, but not as consecutive and complete as in this volume. The book will be found very interesting reading by those concerned in the historical accuracy of the Bible. It is not hard reading, for many pleasanties are thrown in, as well as an interesting description of the people among whom he worked.

He finds in his excavations, traces of ten cities on this one site, between the years 200 and 600 B. C. Much of this evidence corroborates facts stated in the Bible, but without much extra-Biblical support. It uncovers a great and unknown past. One cannot read this book without a wonder why we have been so long and so completely shut out from the past, and why this indubitable evidence of the Bible's historical accuracy has been reserved for this generation. It is all so strange, that the story is as fascinating as any novel can be. One cannot evade a conviction that archaeology has a very important place in the eternal purpose of God.

J. A. M.

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MUST WE ALL BECOME ATHEISTS? By Ezra Albert Cook. The Latimer Press. \$2.00.

An introduction to this book is written by Albert W. Palmer, President of Chicago Theological Seminary. The question this book propounds is answered by it in the negative. Of course, the standpoint is naturalistic. Conservatism is taken to be opposed to all change. "The Bible consists of writings of human beings, many of them inspired by high religious and moral ideals and beliefs, but with no super-human safeguards against error, no protection from the influences of the times and circumstances in which they lived, with very large variations in their religious ideas and with practically nothing of the knowledge which has been given to humanity by modern science." (p. 12.) Fundamentalists are said to have a view of the Bible which has much to do with the growth of atheism. Scientific religion is defined as without dependence upon any authority, person or document. The most important question that anyone can ask himself is, Does it pay to be good? This depends upon God being good and able to reward the good. "The goodness of the individual is essential to the welfare of society." "In the social organism, indeed, the individual human being is much more like a single cell, than like a member or organ." Shailer Matthews' definition of God is accepted: "God is our conception, born of social experience, of the personality-evolving and personally responsive elements of our cosmic environment with which we are organically related." The will of this God is that the phenomena of inanimate nature follow what we know as natural laws without interruption or exception. Is this practical Deism of "the good God in a bad world" with "his absurd omnipotence" unable to help us, worth consideration?

J. B. C.

GOOD NEWS FROM A FAR COUNTRY. William B. Eerdmans. \$1.00.

These ten sermons are edited by Herbert W. Bieber. The other contributors are: James M. Gray, D.D.; William Evans, Ph.D.; Lewis Sperry Chafer, D.D.; Arno Clemens Gabelein, D.D.; Harry A. Ironside; W. E. Biederwolf, D.D.; R. E. Neighbour; I. M. Haldeman, D.D. and P. W. Philpott, D.D. Some of these might be classed as religious addresses rather than sermons; but whatever their classification they all ring true to the Bible and the Gospel message. Most of them are expository with practical applications. They are all devout in the best sense. For those who delight in the Christian message in all its simplicity and depth, its native force and fervor, to them these ten sermons can be most heartily commended. J. B. C.

THE BASIS OF CHRISTIAN FAITH: A MODERN DEFENCE OF THE CHRISTIAN RELIGION. By Rev. Floyd E. Hamilton, B.D., Th.M. New York. Harper and Brothers. \$2.25.

The author is Professor of Bible in the Union Christian College, Ptengyang, Korea. He combines an ultra-conservative theological outlook with sound scholarship and a discriminating view of Old and New Testament criticism. He begins his review with an appraisal of human reason, exhibiting its largeness and its limitations. Next he examines the various popular theories of the universe, and after this proceeds at once to indicate the basic reasons for our belief in God, showing the overwhelming cogency of the attitude of Christian Theism. In his study of the origin of the world Professor Hamilton strongly combats the doctrine of evolution. He asserts that the fundamental conflict in which Christianity is engaged is that between naturalism and supernaturalism, and makes a vigorous claim for the reasonableness of the latter view. He contrasts the cause of the growth of the other great religions with the cause of the growth of Christianity and shows conclusively the superiority of the Christian faith.

In three chapters of rare merit the author emphasizes the uniqueness, trustworthiness and intertity of the Bible. The chapters on modern historical and literary criticism of the Old and New Testament prepare the way for his succinct discussion of the alleged discrepancies of the Bible and its doctrinal difficulties. Declaring that the two most conclusive proofs that the Bible is the Word of God and that Christianity is true are to be found in the fact of the resurrection of Christ and the fact of the fulfilment of prophecy, the author treats of these great themes with convincing impressiveness, and closes his argument for the truth of the Christian Religion with a presentation of the evidence from Christian experience through the ages. In this final statement he sets forth the unanswerable proof of the infinite power of Christianity in the marvelous and radical changes wrought in innumerable

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instances through faith in Jesus Christ; in the miraculous fruits of the Spirit in mission lands; and in the intimate testimony of personal experience.

The entire volume is equal to a prolonged course of study in Christian apologetics. It is both orthodox and rational, and should appeal with exceptional force to the believing Christian and to him who is struggling toward the possession of a satisfying and energetic faith.

A. DEB.

HOME MISSIONS TO-DAY AND TO-MORROW: A Review and a Forecast.
Home Missions Council, New York. 400 pp.

Five years ago the Home Missions Council undertook a five-year program of survey and adjustment. This book is the result of that program. This report is not destined to have the publicity which was given to the Laymen's Report on Foreign Missions, because it will rouse no opposition. However it will be a mine of information, and a standard and much used work long after the Laymen's Report is on the shelf or forgotten. One reason for its great superiority is that this is the work of those who are on the inside, and understand fully the work which they are investigating. The work of fourteen denominations is included in the study. Every department of work is investigated. Elaborate statistical tables are of real value. For instance, the table indicating the increase of Negro population in comparison with that of the whites, given by sections, is startling. It is the Old South which is losing its Negro problem, but the North, especially the industrial sections, is destined to have this in very acute form. Considering the fact that this report represents the work of fourteen denominations, with differing methods, organizations, and goals, it is most reassuring to those of conservative convictions. While there is an appeal for a united front in the tremendous task which the churches have in meeting the needs of America, and while there is emphasis on the need of social service, yet the great foundation truths are assumed, and the ringing call for evangelical Christianity and for evangelism as the only solution, is most heartening.

W. T. E.

I WAS A PAGAN. By V. C. Kitchen. Harper and Brothers. \$1.50.

Here is a personal narrative alive with superb vitality and crammed with reality—real doubt, real seeking and searching, real faith and self-abandonment, real and positive convictions on matters both temporal and eternal. Books on the Oxford Group Movement are already multiplying into a library, and this is one of the latest and one of the best of these books.

This vivid life story is full of the excitements, the ventures and adventures of a soul struggling in the shadows toward the light, and finding the Great Light "that lighteth every man" who sincerely desires a reconstruction of character and outlook. Mr. Kitchen is a New York City newspaper man. At forty he was a thorough man of the world, worshipping the pagan gods whom he calls "the unfortunate five P's," pleasure, possession, power, position and applause; and believing that "life was going to be nothing but a jolly struggle for existence—a survival of the fittest and devil take the hindmost."

Seeing no future for himself in newspaper work he became an advertising agent and continued so for twenty years. Being keenly introspective, and haunted by the urge of the moral imperative, in spite of his increasing addiction to habits of drink and loose living, he sought to form for his guidance a philosophy of life that proved quite inadequate. Finally he came in contact with the famous Buchmanites and his whole point of view swung over into a new perspective. From the feeble "business of making character" he turned inquiringly to the "business of the Oxford Group." As a result his life was recentered and he became an enthusiastic disciple of Christ. Henceforth he followed "five more P's—peace, plenty, purpose, progress, and a new form of power."

The author analyzes with convincing skill the effects of his right-about-face, in the achievement of new attitudes, in family relations, in the making of a living and in his relations to the supreme business of rebuilding the world. Having "tasted the joys of walking with Christ" he has entered a new and sunlit realm, where hope and happiness and the assurance of immortality bring daily comfort and strength.

This simple yet profound narrative of a twentieth century experience of the inestimable worth of personal salvation should be a source of encouragement to every soul that is seeking a better way of living. It is a most impressive "*apologia pro vita sua*," couched in present-day terms.

A. DEB.

REVIEWS OF RECENT BOOKS

CRYSTALLIZING PUBLIC OPINION. By Edward L. Bernays. New York: Liveright Publishing Corporation. \$2.50.

Mr. Bernays has the right to claim the rôle of a prophet. The first edition of this book was published ten years ago, and the intervening period has tested and proved the worth of many of the principles set forth in the earlier editions. Its value at the present hour is beyond question. The importance of the office of public relations counsel was never so fully recognized as it is to-day. The old group relationships that constitute our social fabric are undergoing startling changes, and all indications point to a further and more radical readjustment in the days that are just ahead. Intricate relationships, especially those of industry to government, to single major industries, to labor in its insistent demands, and to social life in general, cause an increasing need for the emphasis of those principles that underly the new profession of public relations counsel. This officer is not a propagandist, nor a press agent, nor a mere publicity man, but a trained and efficient publicity consultant, the individual who gets and gives information on matters of public importance, and interprets public opinion.

The author sets forth in plain terms the scope of this new profession, in its increasing importance, and its functions, and elaborately illustrates his theme. Then he proceeds to analyze the fact of public opinion, its nature, and its interaction with the forces that aid in its construction; and shows how an understanding of the essentials of public motivation is necessary to the work of the public relations counsel, how influential are the group and herd instincts and action as basic mechanisms in the determination of changes in public attitude and opinion, and indicates in this connection the very practical value of the work of the public relations counsel, who can detach himself from his own group, consider each problem with the eyes of an impartial observer, and utilize his unbiased knowledge to project his clients' point of view.

In the Third and Fourth divisions of his book Mr. Bernays traces, with admirable force, the technical and ethical aspects of the subject, stressing the appeal to the instincts and the universal desires as the basic method through which effective results are obtained, points out the difference between "propaganda" and "education," urges the necessity for high moral standards, and asserts, in his final orientation, that in fulfilling his usefulness to the society in which he lives the public relations counsel is destined to create and mould the public conscience. The whole book is both practical and illuminating.

A. DEB.

RUSSIA TO-DAY. By Sherwood Eddy. New York: Farrar and Rinehart. \$2.50.

Sherwood Eddy is the most distinguished religious publicist of our day. After ten visits to Russia, his alert mind is prepared to furnish interested people, and their name to-day is legion, with just that sort of information concerning the vast Russian experiment that will enable them to arrive at judicious conclusions regarding its nature and trend. This task he performs in a most enlightening fashion in the present volume. No book that has been published since the inauguration of the Soviet régime is so fair, informing and thorough-going in its analysis of conditions and presentation of facts.

Mr. Eddy, in graphic language, depicts Russia as the largest country in the world, with vast undeveloped resources, trying the boldest experiment in all history. In that land of limitless contradictions there exist to-day, under the Soviet system, four outstanding evils, a paralyzing and ineffective bureaucracy, the essential denial of liberty, the constant peril of violence and compulsion, and a narrow and exclusive dogmatic basis. The last three of these are of the essence of Communism, and the fourth is obnoxiously illustrated in that spirit of atheism and anti-religious zeal which requires of every loyal Communist member subscription to its dangerous tenets.

The author, in terms that remind us of Herbert Spencer's primary dictum in his *First Principles*, urging that there is always an element of good in things evil, urges that in all countries and in all social systems there are admixtures of good in the midst of the evil. In America, in spite of its boasted democracy, there are lynchings and gangsters, vile slums and wholesale unemployment. In the spirit of fair play we must acknowledge that in Russia there are elements of good. Never until now, for instance, has social justice been provided for the masses. "At least one nation has stood for this missing link of human experience"—and that nation is Russia. It is the only one of the world's peoples that was wholly free to sweep away its dead past and audaciously attempt to build an entirely new social order.

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It is the crude beginnings of this new social order that the author examines in these pages. In the First Part of the book he sets forth the meaning and tendency of the four evils named above. He follows this negative criticism with quite an elaborate exhibit of the possible contributions to a new civilization that the Soviet system is attempting to make. These concern social justice and social planning, a classless society, the treatment of criminals, the care and education of children, slum clearance, the elimination of unemployment, and a unified philosophy of life. Even in the New Morality he sees promise of benefit, for it sweeps away those Czarist legal and moral codes which functioned in the interests of man as against woman, and of the propertied classes as against the proletariat. With the Soviet reformation of religion the author has little patience. By its Constitution it guarantees freedom of conscience and worship, but by its *Union of Militant Godless*, by its aggressive youth movement in behalf of atheism and by its materialistic system of secular education, it seeks to "root out the last vestiges of religion from the human heart."

A chief element of strength in this book is to be seen in the breadth and strength of its author's insight into the complexus of modern conditions. The "good old times" have passed and can never be recalled. We are standing on the threshold of a new era. We live in the midst of the greatest transition in human history. Therefore it behoves the nations of the earth to produce a new social order that shall include both justice and liberty; and in this process much can be learned from that bold system which Russia, in spite of the world's sneers and condemnations, is strenuously seeking to build.

A. DEB.

WHY GOD SENDS PAIN. By J. Stuart Holden, M.A., D.D., Vicar of St. Paul's, Portman Square, London. New York: Fleming H. Revell Co.

In the four chapters of this little book Dr. Holden faces and seeks to resolve one of the everlasting questions that have agitated the souls of men throughout the centuries. It is a simple and sublime solution that he offers. We must draw near to Jesus Christ. We must listen to God's voice, and even joyfully receive the sorrow and the pain, and glory in the fact that by the needed disciple we come into a deeper communion with His Son, who loved us and gave Himself for us in the Sacrifice of Calvary. In an age of restlessness, rebellion, and defiance we need such books of spiritual discernment and devotion, that we may not faint and fall by the way.

A. DEB.

THE CHALLENGING CHRIST: THE WORK OF CHRIST IN THE LIVES OF MEN.
By J. C. Carlile, C. H. London: The Kingsgate Press. Two shillings.

As a textbook for Bible classes and young people's gatherings, as a brief spiritual classic, and as a delightful aid to devotion, this little volume will prove to be a rare stimulant. It sets forth in simple terms, that image the beauty of eternal truths, the clarion call of the inescapable Christ to the life that is highest and best. The author considers briefly the nature of the divine challenge, and then describes its growth and glory, as its loving and empowering message was carried into the ancient world; its incarnation in the Gospel and in the Church, throughout the ages; and its proclamation in our modern world and in far-off lands through the ministry of consecrated disciples. The necessity for an eager response to the challenge of the Master, through personal faith in Him, is everywhere set forth in these helpful pages. Every honest soul will find guidance and inspiration here.

A. DEB.

LEFT-HANDED FOLKS. By William S. Abernethy. Philadelphia: The Judson Press, \$1.00.

This is one of a series of "Judson Press Sermons." Fortunately, however, it is not a group of sermons that this book presents. We are rather weary of the endless array of volumes of sermons. Two hundred years ago the books of sermons published by our remote forefathers, consisted of a definitely concatenated and progressive treatment of great themes, and they were abundantly worthy of perusal. In recent years these books have usually consisted of a group of exhortations, on unrelated subjects, chosen because of their temporarily dynamic effect on floating congregations, and issued in published form because of the shallow opinions of admiring auditors that "that sermon ought to be published, pastor; it was great!" Dr. Abernethy gives us here a series of arousing addresses, which are intimately human, and marvelously awakening. They deal with man as he is. They interpret our longings and de-

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feats and aspirations in a singularly knowledgable fashion. A thread of quiet and delicate humor runs through them all. If we were to be asked to recommend the very best book of sermons that has been published in recent years we would be apt to say: "If you want formal discourses in which the authors evidently delight, or they would not have allowed them to be printed, we have no advice to give. But if you want sympathetic words of wisdom from the heart of a great preacher and teacher we commend you unreservedly to a rare little book, that contains the essence of the Gospel and keenest knowledge of human needs and the way to meet and banish them, we recommend Dr. Abernethy's 'Left-Handed Folks.' It is 'a gem of purest ray serene.'" A. DEB.

THE MEANING AND TRUTH OF RELIGION. By Eugene William Lyman, Professor of the Philosophy of Religion in Union Theological Seminary. New York: Charles Scribner's Sons. \$1.50.

The title indicates a vast range of thought, but the author has admirably accomplished his aim of descriptive analysis and orientation. To him the very heart and genius of creative religion lie in its ethical mysticism. To this thesis he holds himself unwaveringly in the course of his discussion. From this center he goes forward, expanding his theme by due emphasis of religion's normal development in its synthesis of mystical, ethical, æsthetical and philosophical types, reaching through these variant disciplines a communion with the Divine Reality, and through such communion the creation and conservation of value, the expression of beauty, and the satisfying integration of all thought and experience.

As the creative power of religion depends upon its truth the author proceeds to show how religious faith and intuition are definite sources of truth, and in this connection he analyzes the relationship between religious faith and scientific inquiry, a most important quest in these days. Faith and intuition are not infallible; they must be integrated with sure and tested knowledge, which can only be arrived at through other avenues of experience. This integration can best be gained by a definitely articulated theism, rather than by naturalism or pantheism. So the meaning and implication of theism are carefully elaborated in the Third Part of the discussion. The new cosmology, and the theories of emergent and creative evolution are compared with the theistic attitude, and the mechanistic is challenged as unfruitful while its difficulties are clearly set forth.

With the strength of conviction Dr. Lyman sets forth the integrative facts of human freedom and immortality, and condemns our current "liberal" Christianity as hardly less perilous than naturalistic humanism in substituting a human providence for the omnipresent influence of a divine providence. He denies their optimistic but wholly misplaced faith in man. "The basis of any true faith must be the humble acknowledgment of God's sovereignty and grace."

The concluding part, on "A Spiritual Universe" opens to us the possibilities of the task of spiritualization. Here the author becomes intensely practical. The men of to-day grapple with a world-crisis. It is imperatively necessary that in such a crisis men maintain an intimate connection with the eternal values and with the Cosmic Creative Spirit. So it becomes a vitally insistent task for them in their aspirations and idealistic strivings to keep in fellowship with the supreme spiritual dynamic. A faith that discovers and closely holds the fact that a personal God is the ultimate ground of the universe, and the source of Truth, Beauty and Goodness, is a faith that makes religion both "the supreme way to spiritual fulfillment and the supreme spring of spiritual power for mankind through the ages."

This illuminating volume forms the most powerful modern apologetic for the Christian faith that it has been our privilege to encounter. A. DEB.

JESUS THE UNKNOWN. By Dmitri Merejkowski. New York: Charles Scribner's Sons. \$2.75.

Hundreds of books, written from almost every conceivable point of view, have been published in recent years, describing and interpreting the earthly life and work of Jesus Christ. Men of all nations have dedicated their talents in praise and reverence, and now and then in cold criticism, attempting to estimate Him whom none can ever fully appraise or sufficiently appreciate. This book is a translation from a Russian author, whose "Romance of Leonardo da Vinci" aroused wide-spread interest a few years since, for its fascinating style and intimate delineations. He turns here to the highest themes.

The outlook of the author is that of a conservative and evangelical Christian, com-

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bined with a mysticism and a stern passion of devoted love which hold and charm the reader. At the very beginning he glorifies the Gospel, quoting the words of Marcion: "O marvel of marvels, O unending wonder. Nothing can be said, nothing can be imagined, that would excel the Gospel; the world contains nothing with which it can be compared." In the author's view the world, as it exists to-day, and the Book, cannot continue together. Either the world must become other than it is, or the Book must disappear. Anything less than the full acceptance of its perfect truth is "the most poisonous honey, the sharpest needle....the Gospel of Pilate." So, from the express testimony of the Book, and also from various outside sources, the author brings together, in cumulative form, the proof that Jesus really lived. He then traces the living chain of oral tradition, which has repeated the words of Christ and cherished memories of His life. It is, however, the written Gospel, the essentially Divine Word, with its freedom and its dynamic force, that reveals to us the grandeur of Christ. "Its 'conflicting' colors merge into the concentrated blossom—the face of our Lord." The gospels are then studied in their portraiture of Christ—the three gospels and the one—the message of Matthew and Mark, who knew the Father and the Son, Luke, who knew also the Mother, and John, who revealed the holiest of all things, "the solar mist of burning rays in which the daystars, like divinities, outshine the stars of night, in pure invisible ether." At the conclusion of the First Part of his book the author implores men to stand with Christ, "the gentle King of Zion, in His terrible solitude, to strew His pathway with their garments and to shout Hosannas to His holy name."

The Second Part treats directly of "The Life of Jesus—the Unknown." This is not given in ordered sequence and the spirit of analysis and criticism is quite wholly absent. It is rather a rhapsody, and the dramatic element is everywhere prominent. After telling of His birth and His life in Nazareth the story deals with the character and appearance of John the Baptist and then unfolds a few of the major episodes in Jesus' life, concluding with the presentation of two portraits of His face, one in history and one in the Gospels. Thirty pages of notes and references are appended.

A careless critic might condemn the author's style, and manner of description as florid, ecstatic and exaggerated. It is by no means so to the reverent reader who is sympathetic with the subject. The Russian genius breathes through the book, without its customary pessimism. There is intensity, passion, sometimes fury; but there is every evidence of profound learning, and a sincere devotion to the ideals of the Christian Faith interlinked with a superb enthusiasm for the person and authority of Jesus Christ, which entirely redeems it from sentimental weakness and the irresponsibilities of an inflamed imagination. It is a unique study of the sublimest theme the soul of man can contemplate.

A. DEB.

REFLECTIONS ON THE END OF AN ERA. By Reinhold Niebuhr. Charles Scribner's Sons. \$2.00.

There is a forthrightness of approach and a disarming sincerity of statement in the utterance of his convictions that leave the reader of any of Professor Niebuhr's books distinctly stimulated, and impelled as well to the wholesome discipline of constructive individual thinking.

This volume clearly conceives the difficulties and problems which confront the new generation. It recognizes the fact that some sort of reconstruction of the social order, in its entirety, is inevitable, if civilization is to continue. What human establishment or school of thought or intellectual or ethical habit of mind is adequate, in the solution of the crucial question of social and political reorganization?

The author states in the beginning his profound conviction that the liberal culture of modernity is woefully insufficient to give guidance in this hour of confusion and disintegration. He believes, on the other hand, that adequate spiritual leadership is needed above all else, and that such leadership can come only through a two-fold movement of thought and practical activity, through a more radical political orientation and more conservative religious convictions. This combination may seem impossible, and the due exercise of the two habits of mind in harmonious impact upon the present situation, may seem utopian, but the author's faith is fearless, and the twenty awakening essays which constitute this volume are strong bulwarks as well as excellent expositions of his faith.

To-day the terrible conflicts fostered by class and national antagonisms express themselves in bewildering confusion. The age of rationalism, liberalism and optimism ended tragically, yet logically, in a World War, which bred universal destructiveness and initiated impulses which threatened our civilization with complete ruin; and at

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this moment a dying social order "hastens its death in the frantic effort to avoid or postpone it."

There will be more conflict, pathos and tragedy before a new social system comes into being. The instruments of an enfeebled capitalistic régime will strive by force to secure the prolongation of their rule, but they will by such means only make their ultimate destruction inevitable. The blunders of liberalism and the superficiality of modern culture have failed to estimate human nature aright, and the "wise" men have quite misunderstood the motives of the "mighty" men. The mighty ones, whom we call "captains of industry" and "kings of finance," established through greed and selfishness, a comparatively brief sovereignty; but its system is suffering from premature senility, yet fails to realize its critical situation largely because it still possesses wealth enough to escape for a time its own sense of doom.

If our social system struggle frantically to outlive its day it may result in the barbarism of international anarchy, penury and cultural confusion. Perhaps the horrors of another international war will "finally dissolve the living death of such civilization." After indicating the elements of the conflict between Christianity and Communism the author passes on to evaluate the political realism of Christian orthodoxy; and then proceeds to emphasize the need for a radical political policy, which will provide a check upon the egoistic impulses in society, a moral idealism essentially altruistic, and a religious world-view that will give adequate place to the ideals of the spirit.

The whole discussion reaches its natural climax in the final chapter, wherein Dr. Niebuhr shows the perennial problems of the human spirit may be solved, in part at least, by reliance on the dispensations of grace. Christianity, in its disinterestedness and insight, is at the same time the inspiration of a high morality and a consolation for the frustrations which moral purpose faces in history.

As in the author's "Moral Man and Immoral Society" the chief weakness of the book lies in the vagueness of its remedial suggestions. The critical portion is far more convincing than its attempt at construction. Still, no one can accurately forecast the future, and it is a formidable task to outline the nature of a New Social Order, except in Utopian terms.

A. DEB.

CHRIST IN THE SILENCE. By C. F. Andrews. New York: The Abingdon Press. \$1.50.

It has been said that "amongst Americans meditation is a lost art." The whirl of things, the tensity and intensity of our modern life, the insistent urge to follow fussy and superficial habits and occupations, steal away our time. Unless with definite purpose we shut out the variant voices and strange noises of our mechanistic age it is impossible for us to welcome and enjoy the silences that give the spirit poise and glorify the soul. To win the silences we must seek the heights. This Mr. Andrews has definitely done. At the very outset he tells us how, in the dreamy East, in the hills beyond Simla he found peace and refreshment, after years of strenuous life in the West, and how throughout the ever-changing experiences of forty years, he has found a constant renewal of strength through his hours of quiet communion with Christ.

In one sense this book is a noble record of appreciations. The author speaks with gratitude of the help he has received from Sadhu Sundar Singh, from Mahatma Gandhi, from Rabindranath Tagore, from Canon Ottley, from J. H. Srawley, once a fellow-classmate, now Canon and Chancellor of Lincoln Cathedral, and from many others, as well as from the books of Christ-like saints and mystics of the past. He also speaks again and again of the members of the Oxford Group Movement, with whom he has been in close fellowship. This genius of appreciation is one of the rare and lovely attributes of the Christ-centered life, and it runs like a line of gold through the entire book. What a contrast to the suspicious and uncharitable attitude of so many hard-featured and controversial people of our day, who revile those whose theological views do not at all points square with their own dogmatics!

The chapters on "The Comforter," "I Have Called You Friends," "The Anguish" and "The Peace," and the postscript on "The Practice of Prayer," are alert with the divine passion, which the delineation of "The Way of Jesus," showing how "not by any mere profession of His name shall we find acceptance, but rather by living in His Spirit," is a message most sorely needed in the ever-increasing complexity of modern existence. The author's own life of cheerful sacrifice and ministry to needy souls, is the best possible commentary on the lofty incentives and fervent appeals of the book. This man has lived the life that he here glorifies. Out of

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the sacred silences where he has talked with Christ and won His breadth of vision and tenderness of love, he speaks to us. Few books that we have ever read exhibit such perfect loyalty to the Master, such devotion to the holy cause of Christ. It constitutes a living and beautiful interpretation of the Gospel according to St. John.

A. DEB.

KARL BARTH AND CHRISTIAN UNITY: The Influence of the Barthian Movement Upon the Churches of the World. By Professor Adolf Keller, D.D., LL.D. New York: The Macmillan Co. \$2.75.

Since the days of Ritschl and the Ritschlians no theologian has had so wide and awakening an influence as Karl Barth. The extent of this influence, as well as its character and bearings, is mirrored in the present volume, which is an admirable translation from the German. Dr. Keller has made many trips to America, and by virtue of his office as Europeans representative of the Federal Council of Churches has come into intimate contact with the churches of Europe and America. He is not writing here a treatise on theology, nor does he attempt to make any exhaustive interpretation or criticism of Barthianism. In his travels and studies he has been impressed by the constantly broadening impact of the teachings of Barth, Brunner, Gogarten, and others of the so-called "Barthian School"; teachings that have already "produced a resonance unusually strong and of international range." So, in the spirit of the present-day ecumenical movement he makes this valuable contribution to a study of the most vital theological movement of the age, in its relation to the churches of various lands.

The author analyzes briefly the changed outlook of the churches in their increasingly vital interest in each other as manifested in the growth of ecumenical fellowship. Into this new spiritual fellowship Barthianism enters, not as a result of conferences and church-union programs, but because of the "most profound and ultimate universal question" that inheres in it, namely, its "existential thinking." It is a distinct phenomenon of our times, although it has its roots in the past. It is described as the "new" theology, an "inflation" theology, a theology of despair, but is best known as a "theology of crisis." It is a form expressing our particular spiritual need, the need of God and the general religious poverty and uncertainty of the present day. It is also a "combatant" theology, entering into a vehement disputation with modern man. In its absolutism it presents a startling contrast to the relativism of the entire modern attitude of thought.

Barthianism has three battle fronts, characterized by conflicts with the Church, contemporary theology and science. Each of these is clearly outlined and estimated in the text. The author then descends from the generic to the particular, and takes his readers on an interesting journey through various European countries and America, setting forth in each case the arousing influence of the new and revolutionary theology upon the churches, together with their spiritual reactions. He traces also its relationships with the Roman Catholic and Greek Orthodox churches, with Foreign Missions and with the Ecumenical Movement. This volume is "up-to-the-minute" in its discussion of the "German Christian" churches and the opposing New Reformation Movement. It also affords, indirectly though definitely, an illuminating picture of contemporary Christianity the world over.

A. DEB.

THE DOCTRINE OF REDEMPTION. By Albert C. Knudson. New York, 1933. The Abingdon Press. \$3.50.

Dr. Knudson is Dean of Boston University School of Theology and professor of Systematic Theology. The American reading public is already familiar with Dean Knudson as an author in Biblical interpretation and in the general fields of religion and philosophy. This latest volume is therefore eagerly accepted. This publication is a companion volume to "The Doctrine of God," published in 1930. In "The Doctrine of Redemption," it seems to us the author is at his best.

One does not have to agree with him to recognize the thorough and scholarly manner in which the writer has done this work. He himself is distinctly liberal. The full and frank way in which he states his views is refreshing.

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